

Gen. 9/25

How could they know it was the son of man God, before he
 had actually made his appearance to man; the 2 angels
 in the spirit of prophecy that revealed him, whom
 God in a vision ^{in church} to anticipate his real arrival
 on Earth, to confirm the prophet in his hopes, as
 Abraham was comforted in the month with a like representation
 of Israel's future hope. Gen. 22. 14.

John 46 or 47
 John 44 or 45
 John 29 or 40
 John 5 or 6

5 JY 62

Divide 52. p. 57.

(Divide 26 but see 27.)

$\frac{4}{2} \frac{2}{2} \frac{2}{2} \frac{2}{2} \frac{2}{2}$
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 $\frac{2}{2} \frac{2}{2} \frac{2}{2} \frac{2}{2} \frac{2}{2}$

but see 22 of 14

Luke. 10. 42 Acts. 5. 4
 Philip. 1. 22
 x Heb 11. 25

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~~42 22 21 20 18 15 13~~
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but see 22 of 14

Philip. 1. 22
x Heb 11. 25
Acts. 5. 4

Join 46 or 47
Join 44 or 45
Join 39 or 40
Join 5 or 6

Postscript

The Intent of this Treatise affords an opportunity of touching on the propriety of a Christian's ~~repeating~~ repeating ~~such~~ each of the Psalms in so solemn a manner as to make every sentiment they contain his own proper address to Almighty God: for tho' these beautiful pieces are justly admitted into the canon of the O. Testament and appear extremely fine in the person and character of the Original Composers; yet the bulk of Christians can scarce help supposing that they are proposed to them to offer up their petitions to heaven, as most sacrilegious (consistent with the tenets of Christianity) of what is fittest and most decent to be requested at the hand of providence: whereas however the most virulent expressions may be softened by the refined turns given them by elegant Expositors; yet I fear in the simple eye of the Million there are too many passages which are irreconcilable with the patient pacific and charitable disposition Christianity inculcates: see the 109 Psalm in particular, "let his children be fatherless and his wife a widow." v. 8. &c. 'Tis not easy to reconcile such exaggerated imprecations with our Saviour's precept "Love your enemies." Matt. 5. 44. It therefore seems extremely proper that people of ordinary understandings should be told in a preface that the Psalms are read on account of their general piety sublimity and

beauty; that some of the expressions do not perfectly coincide with the meek and reformed temper which it is a principal end of the New Testament to cultivate, and must be understood not to be uttered in our own persons, but in the Character of David, who tho' an inspired person was in matters of Justice under the Old Law, and guided by the Lex talionis: tho' many passages suit the circumstances of Christians, and furnish us with the most admirable expressions to represent our proper situation, whether we are moved to sue for Compassion, or to declare our gratitude.

The following Psalms are selected as peculiarly adapted to the purpose of our addressing the Great Creator of the World on the footing of Christian principles; being 31, one for each day of a month. 8. 15. 19. 25, which is penitential tho' not one of the seven so stiled; 32, 33, 34; 37. 50. 67. 70. 84. 91. 95. 96. 100. 103, 104, 105, 106, 107. 111, 112, 113. 117. 134. 136. 138, 139. 145. 150. Those appointed for the Evening Service of the Sabbath day are singularly proper for this noble end.

5 JY 62
The End



M Y S T E R Y

U N M A S K E D.



I believe in God the Almighty Father, creator of All.
and in our Lord Jesus Christ, his only Son, ~~perfect God~~
~~and~~ ~~begotten in the Father's purpose before the~~
~~creation,~~ consubstantial with the Father and uncreated
~~and every God of every God, from whom the universe was made~~
~~and for man's salvation~~ descended from Heaven being
incarnate ^{perfect God perfectly} ~~through the Holy Ghost~~ ^{begotten in the Father's pur-}
~~pose before that nation,~~ ^{and} ~~there where the universe was~~
~~made,~~ born of the Virgin Mary, crucified, dead and
buried; He descended to Hell for Man's Salvation: rose
again the third Day: ascended to Heaven: and there comes
to judge the Quick and Dead, his Divine Right being eternal
and in the Holy Ghost who inspired the prophets and with
the Father and Son ^{conjoint} God, proceeding from the
Father thro Jesus Christ the Man Christ. the Catholic
Church, the Communion of His the Admission of His,
the Resurrection of His Body to a future life of
Eternity



MYSTERY UNMASKED,

Addressed to PEOPLE of any RELIGION,
And THOSE of NONE.

Being a Treatise tending to reconcile the most
abstruse Branches of CHRISTIANITY to
REASON: As, The Trinity; Original Sin; *p 59*
Freewill; The Eucharist; Christ's Descent
into Hell; The Resurrection.

To which is added,

Sentiments concerning extempore Harangues. *R 119*
A Form of Private Prayer; and Two Psalms in
English Verse: One more particularly adapted
to the Jews; the other suitable both to Jew and
Gentile.

Prove all Things, hold fast that which is Good.

1 Theff. v. 21.

The second Edition enlarged

By AUREL~~N~~ CLEM~~E~~N~~T~~, of Pembroke~~sh~~ire, B. A.
Late a Sch~~ol~~ar of St. John's College, Cambridge.

L O N D O N :

Printed for J. WHISTON, at Boyle's Head, Fleet-street.

M D C C L X X.

M Y S T E R Y

U N M A S K E D

CONSIDERED IN THE LIGHT OF THE HISTORY

AND THE FUTURE

Being a Treatise tending to reconstruct the
History of the British Empire, from the
first of the Monarchs of the Third Dynasty
to the present time, and to show the
causes of its greatness and its decline.



Printed by J. W. Smith, at the British Museum, in the Strand, London, W.C.

1851

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P R E F A C E.

'TIS so far from being my design to make any attack upon religion, that my sole intention is to promote it, by endeavouring to reduce our pious tenets to the square of reason; and by removing the lees of popery and priestcraft which escaped the general Reformation, and still in some measure adheres to it, to render our devotion perfectly catholic, and universally followed. For though there are great grounds in scripture for a hope that mankind will at length be united in faith, and adore the common Lord of all, Rev. ii. 15; yet as this unanimity can never be without some extraordinary interposition of God, unless the various sects will each make use of the light granted to these latter ages to examine their particular systems, free from

prejudice, and regulate them by the confirmed sense of Holy Writ: The purport of this treatise is to recommend and introduce such an impartial scrutiny, in order, what lies in us, to perfect the unity of the church; though from Rev. ii. 18. 'tis to be feared the jars among christians, so ill becoming their profession, and the reign of the universal king in spite of all particular endeavours, will at the last occasion the grand and final catastrophe.

Now that religion will be most generally espoused by rational beings, whose tenets are most consonant to the principles and conclusions of reason. For however crafty priests (when popery triumphed, and the pontiffs held the faith as a fable, a fable indeed as they palmed it on the vulgar) for temporal ends might obtrude mysteries on the laity kept in continual ignorance, and think holy riddles serviceable to their views of securing to themselves the veneration

ration and even the entire disposal of other men: That religion stands on the surest rock, which is founded on reason; as most consonant to our idea of a wise God. A religion that is incomprehensible, however taken on trust by the ignorant, will not pass without hesitation on the intelligent, and drives the rash on the shelves of atheism and ^{Apostasy} incredulity. Therefore an attempt to remove errors, or explain difficulties, as it tends to banish doubt and procure certainty, must promote the real interest of devotion, and be attended with salutary consequences. — My part is the more cheerfully undertaken, as, not being a clergyman, there will be the less suspicion of my having a particular interest in view: besides, being once intended for orders, my inclination is to do some service still in the way I once proposed to set out in. But above all, the prospect of an ecclesiastical life vanishing, too much of sobriety was suffered

✕
 Ἐν ἀρχῇ ἦν ὁ
 λόγος, says
 X.th favourite;
 whilst some
 Holy Rabbi
 impose their
 profound Inter-
 pretations for
 matter of Faith,
 which Reason
 the Corner Stone
 of Religion out
 of the World.

We should then see if an ^{a 4} article of faith not reason-
 able to reason, be revealed as ^{to} propounded.

to decamp likewise. The effects of setting a bad example may in some measure be prevented by publicly discovering a disposition to promote better things. Therefore, while I attempt the part of an individual in this interesting business of examining that system of devotion which I profess in common with other members of the English church, the loveliest child of the Reformation; and of explaining with all deference some points of faith which seem to be too nice for human discernment, as they now stand; or are not placed in the truest and most advantageous light, and are thereby either mistaken, or absolutely discredited by dissenters, as well as by the direct adversaries thereof, and even doubted of by several professed members of the established church likewise; I summon in like manner all persons of every persuasion, not to be negligent of this most important matter, particularly those of the church
of

of England; for if, as 'tis generally discoursed of, most of our orthodox divines believe that the articles of the established church are not in some particulars to be rigidly observed or insisted on; it seems highly incumbent on the convocation to set forth such a reformation and explanation of the articles duely weighed and authorized as may shew what is agreed upon to be their proper and orthodox sense, and also what other senses out of charity and toleration to frail humanity it shall be allowable for any to interpret them in, and subscribe unto, though under a reserve of silence as to inculcating in others such notions conditionally tolerated to themselves. For as matters now stand, there seems to be a great deal of equivocation winked at; which yet is necessary at present, in order to preserve a common standard of religion on one hand, and, on the other, to permit a reasonable toleration; yet, if it is not prescribed
by

by authority in exprefs terms how far fuch toleration of construction is to reach, the ftrict fenfe cannot be made away with, without a crime, and all mental deviation is undoubtedly culpable, perhaps a lying to the Holy Ghofl; at the fame time that the latitude of fuch mental departure from the latter is unlimited, and in a manner infinite. This feems to be the moft neceffary advance on our part, to join hands with diffentients, for the union of Chrift's flock; for it is certainly incumbent on us to remove our own prejudices, before we can point out thofe of others; the beam in our own eye will prevent our clear difcernment of that in our brother's. While I recommend and fhall endeavour at this on our behalf, after referring all Chriftians, for the fake of charity, to Rom. x. v. 12.—xi. v. 26.—xii. 5.—xiv. 1, &c.—xv. 1, &c.—Colof. iii. v. 8, to 16; I fhall only, with refpect to diffenters, make fome remarks neceffary for

their

letter

their observation, previous to their taking
 a review ^{likewise of tenets peculiar to them.} ~~of their peculiar tenets likewise.~~

Such then are most earnestly intreated to
 take the greatest precaution to throw aside
 all inveterate prejudices in comparing the
 texts on which the various differences are
 founded, both with one another, and with
 their particular intent, and with the general
 tenor of the Gospel, and with our mighty
 Pastor's whole demeanour through life: Let
 them suppose, that it is possible *their* tenets
 may be wrong, and ours right; and let the
 foregoing rule be the test. As they cannot
 be insensible that it is a matter of no small
 importance to dissent from the established
 persuasion, which after all may prove the
 most orthodox; since thus they cause divi-
 sions in the church, and disregard of go-
 vernment; and by their endless disagree-
 ments in religious points, prompt others to
 agree that religion has in itself no founda-
 tion at all; though by a wrong conclusion,
 for

for all parties confessing some religion, this common consent cannot be groundless. But then, besides the difference in matters of devotion, which separates them from the established church, arising, let us suppose, from mutual errors; these various sects and communities subsist through other ties also. They have entered into an union each among themselves for the good of their respective societies; by virtue of which the temporal interests of the individuals are improved, the poor of the same sect are relieved by their particular care and contributions, the particular situations of each in their several stations attended to, and the whole body of the several professions is succoured and countenanced. All this in itself is commendable, and it is often seen, that civil, and even jovial associations, are attended with many beneficial consequences. Man is by nature calculated for society; amidst pleasant company

Special

pany and good cheer the spirits are prompted to exert their powers; good humour reigns while reason presides, and social love takes place of solitary austerity. But yet ever be it remembered, that temporal advantages are not to trespass on spiritual duty. Worldly pursuits are to be prosecuted on a civil footing; not at the expence of religion, not through schism, through the desolation of the church, and God's dishonour. The Papists had such hopes, that the Reformation would at length dwindle into nothing, by the divisions of its advocates, like a mighty river broken into innumerable branches, that many assert, they have sent emissaries among the Protestants, to start up new doctrines continually for this very purpose; and it is far from improbable, that their schemes would have been crowned with the utmost success, but for the visible interposition of Providence, which has declaredly destined

*+ while useful
hints occur to
individuals,
which a company
presently improves
to the highest
advantage.*

destined the downfall of the city on the seven mountains; and the fatal jubilee cannot be so far off, but that some of our sons may survive that awful event.—Many indeed are drawn over to Dissenting communities through the temporal advantages resulting from the charitable dispositions of such societies; for while they enjoy the common benefits accruing from the general provision of the government equally with those of the established church, they reap the peculiar ones arising from the policy of their respective sects into the bargain; a striking advantage and encouragement to Dissenters; to balance which, highly deserves the consideration of the Legislature.†

But now suppose the differences to arise only from ritual matters, or even human ordinances, established for the sake of order and regulation; yet these being enjoined by the supreme authority, founded on reason, and not contrary to holy writ, or the practice of the primitive times, are not

† or at least of
private bene-
factors of the
Established Church.

not to be rejected, without a contempt of the sacred scriptures, which enjoin us to be subject to the higher powers, Rom. c. xiii. To obey magistrates, Titus, c. iii. To submit to human ordinances, for the sake of the Lord, 1 Pet. c. ii. Not to speak evil of dignities, or despise dominion, Jude.

require

—In the next place, sectarists, by reason of this peculiar attachment to persons appearing of the same persuasion, are liable to imposition from insidious brethren, on account of private interest, under the mask of religion; thus that grand hypocrite, Cromwell, the usurper, ~~who~~, as much as despotism and popery are my aversion, seems at bottom to have had no religion at all. Dissenters of every denomination ought to be particularly cautious of being deluded by pretenders; for tho' too many of the established church take up their religion on trust, purely as being the persuasion of their country; and it is no wonder

who

who embrace a religion so indifferently, are indifferent about the rigid observance of its doctrines; yet people who set up for strict reformers, and in defiance of government, are squeamish about the nicest and most insignificant punctilios; ought to give convincing proofs of their exact conformity to the most important and essential duties, or they may be reasonably suspected of irreligion at bottom; while they deceive others through knavery, or themselves through conceit, distracting religion, and abusing governmental clemency. — Thus warned against all imposition, and worldly interest, persons of various persuasions may, without prepossession in favour of their own, or prejudice against the tenets of others, examine each profession with candour and deliberation; and truth, the certain fruit of enquiries void of partiality, will crown their researches. — But another evil attends human pursuits after truth, and indifferently

deceive

ly haunts persons of every persuasion, and is generally attended with the most pernicious consequences ; and this is pride.— This pest, like an *ignis fatuus*, misleads us into the paths of novelty. To be thought to have imagined something new, is such a step towards acquiring the reputation of parts ; that, right or wrong, whatever is to be advanced must be your own ; “ doting “ about questions and strifes of words,”
1 Tim. vi. 4. “ ever learning, and never “ able to come at the knowledge of the truth,”
2 Tim. iii. 7. 'Tis perfectly scandalous to insist on any thing that has been asserted before, though never so just ; what genius will be guilty of dull repetition, or be the herald of another's fame ? Thus new tenets are maintained, or the old must be defended only by new arguments, while the truth is overturned through so weak a support ; and its experienced veterans are discarded, merely because they have been experienced ; by

this means candour yields to invention; and wit supercedes judgment.—Many instances of this literary pride may be given. I'll instance one, relative to the basis of moral obligation; wherein, as if to prepare an ample field for a trial of genius, an equivocal term is made the ground of the dispute. For it should at first be determined what is meant by the foundation of duty; whether the final cause, the instrumental cause, the efficient cause, the primary, or the immediate: When this preliminary is adjusted to the perfect satisfaction of all parties; I never was more mistaken, if the whole dispute vanish not at once; and all sides find themselves in the right, except in having suspected one another of being in the wrong; whether they be sticklers for private happiness, or the will of God, or self-love, or the fitness of things, or truth, or habit, and the association of ideas, or moral sense, the light of
of

of reason, ~~as~~ perhaps, in an ordinary degree, the light of the Holy Ghost. For the will of God is the grand and primary, though the remote and general efficient cause; self-love is the immediate efficient cause; private happiness is the ~~end~~ ^{particular end}; moral sense, reason, the light of nature, *divine aura particula*, it may be an ordinary portion of the light of the Holy Spirit, which the good God probably withholds not from man in general, see 1 Cor. xii, 8; ^{6, 19} is the instrumental glass which discovers natural ties and the relations of things. Truth, equity, and the fitness of things, is the rule of proportion, the intermediate scale and measure of right; the association of ideas, I mean, a right association is the effect of reason's operations; and habitual determination is a facility consequential thereto: A wrong association arises from a wrong education and a misinformed understanding. This propensity then to procure ourselves admiration, by propagating and supporting new opinions,

+ need I add the good will (Eph. 1.5.)

particular end, and the good of society the general one, while that and all things else tend ultimately to the glory of the divine beneficence.

~~Introduction~~

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~~PREFACE.~~

Introduction

the offspring of our own imagination, to acquire fame, rather than to discover the truth, can never be too much guarded against in our search after real knowledge.

"And upon her head was a name written, MYSTERY, Rev. xvii. 5.

From this description of Antichrist, it is plain, that Mysteries were never intended in the true church. Truth, like light, wherever it is, manifests itself. Our all-wise and gracious God condescended not to take our nature, our sins and sufferings immediately on him, to envelop our weak understandings in labyrinths and mæanders; but to furnish us with a divine clue to guide us out of perpetual night and chaos. Would infinite Wisdom perplex revelation, or unbounded Goodness lay traps for the shallow capacities of ignorant mortals? To propose objects of faith which are not objects of reason; however great and good men, through a deference for the supposed sense
I of

Introduction.

P R E F A C E.

of scripture (which out of a mistaken piety they presumed not to examine, lest they should appear to question the truth, and by that means the truth was really injured, and error revered in its stead) might be induced to conclude otherwise; does not seem to become that infinite Wisdom who communicated reason to men to determine our faith, and guide us in the search of truth. And if there are unreasonable mysteries in our creeds, they arise not from the gospel of truth, but from ignorance and superstition, and are the foul remains of popish priestcraft, which, amidst a multiplicity of errors, eluded the notice of the Reformation. I would not be understood to mean, ~~that~~ there is no part of our religion but what reason could manifest to us; ~~for~~ that would be to insinuate, ~~that~~ revelation is superfluous and unnecessary; but ~~that~~ there are no parts of religion, which, when once made known by revelation,

lotion,

righteousness

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PREFACE.

lation, cannot readily be assented to by reason, though they could not be at first discovered by it, and on that account were Mysteries, the only Mysteries of the scripture; that is, they were above the ken of reason, not contradictory to its principles. Thus, that Christ should come into the world to be an offering for sin, could not be discovered by reason; but, when once revealed, can be assented to, as it is rational that Almighty Justice should be satisfied, and yet consistently with infinite love; thus the Son of man, as man, received a reward even superior to his affliction.

*† Was a secret
Angels were
desirous to
pry into 1 Pet.
1. 12. And learnt
from the Church
Ephes; 3. 10;*

I shall then proceed, and endeavour to shew, that there are no Mysteries in the true religion; that is, no object of faith utterly irreconcilable to reason, when once proposed for its discussion. In pursuance of which, I shall consider the Trinity,

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Trinity, Original Sin, Free-will and Pre-
destination, the Eucharist, Christ's Descent
into Hell, and the Resurrection of the same
Body.

5 JY 62

MYSTERY

ERRATA.

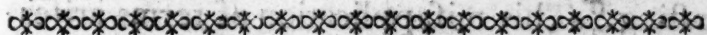
Page 8. l. 18. *for put read puts.* p. 12. l. 1. *for Justice read Justia.* p. 19. l. 15 to 18. *no verbal quotation.* l. 22, &c. *no verbal quotation.* l. 25. *after saved read* Rom. xi. 11. l. 24. *dele Rom. xi. 29.* p. 20. l. 2. *after thereto read Rom. xi. 29.* p. 21. l. 8. *that passage is no verbal quotation.* p. 22. l. 11. *for that read the.* p. 23. l. 5. *no verbal quotation.* p. 24. l. 6. *no verbal quotation.* p. 25. ult. *for Yet read But.* p. 32. l. 2. *after more insert be.* l. 22. *for censures read en-* fures. l. ult. *read empire.* p. 39. l. 18. *for which read while.* p. 41. l. 10. *dele that.* p. 45. l. 3. *omit the comma.* l. 4. *after length place a comma.* p. 50. l. 9. *dele is.*

5 JY 62

MYSTERY UNMASKED.



MYSTERY UNMASKED.



Of the TRINITY.

THE first, second, and fifth articles of the church of England, respect the Trinity. In the second article, the Son is declared to be “begotten from everlasting of the Father.” So the Nicene creed, “begotten of his Father before all worlds.” And the Athanasian, “The Son is not made, nor created, but begotten-God, of the substance of the Father; begotten before the worlds.” Now that Christ was God, and with God eternally; and also that he was begotten of God, and was the Son of the Father, all must confess: “The
B “second

2 MYSTERY UNMASKED.

"second man is the Lord from heaven,"
1 Cor. xv. 47. And see John iii. 18. and
36: also 1 John ii. 23. But the terms *be-*
getting, and *Son*, relate to Christ's human
nature, not to his divinity. There is no
passage of scripture that declares him to *be*
begotten from everlasting, though there be
many which pronounce him *to be* from ever-
lasting.†

† and others men-
tion his being
everlastingly
foreordained.

† This misapplication of terms arises
from a want of a clear distinction between
the two natures of Christ united in one per-
son, divinity and humanity; by which
means, the terms peculiar to the one are
understood of the other; because both are
so conjoined, that it is not observed to refer
to him only in respect of one, what is ex-
pressed of the whole person. The eternal
word, wisdom, (or reason, agreeable to the
Chinese) or light, (agreeable to the Per-
sians) mind, (according to the Greeks) the
light also of the scripture, John i. 7. and

† who' he chose to
appear in the form of
the Angel in
whom the name
of God was: Exod.
23. 21. Angels are sometimes termed sons
of God.

1 Tim. vi. 16. ^{eternal intelligence} infinite wisdom ^{active, operative, communicative} operating in
utterance, and diffusing mental day, which
was with God, and was God everlasting.†
never was begotten, or became the Son of
God,

MYSTERY UNMASKED.

God, till he took human nature upon him in the Virgin's womb; ~~and~~ however many texts seem to express an everlasting begetting, for want of our distinguishing, as aforesaid, terms spoken of Christ in general, which are strictly relative to one of his natures; yet upon examination, they can full as well agree with what is here insisted on: and that they do, (even setting aside metaphysical reasonings concerning the unity, independence, and other natural perfections of God) shall be proved from other declarations of scripture, so plain, that they cannot be mistaken. For instance, the strongest expressions, purporting that the eternal "word," John i. 1. "who was before all things," Colos. i. 17. was eternally begotten, seem to be these: "We beheld his glory as of the only begotten of the Father," John i. 14. The sense of which appears to be, his glory beheld at his transfiguration and ascension (for he was not glorified at first, see John vii. 39, xii. 16 and 23, xvii. 1.) was such as became the person who bore the dignity of

3 ~~the~~ ^{except as to the} ~~divine purpose~~
1. Pet. 1. 20.

^{if that was the} ^{time he actually} ^{did assume it:}
^{for tho' Christ} ^{at 12 years} ^{old calls God} ^{his father; &} ^{the word was} ^{made flesh.}
1. 14. and see
Rom. 1. 3 and
8. 3. Gal. 4. 4
Ph. li. 2. 7, 8.
& Heb, 2. 14, 16
& 17. yet the
word we trans-
late (made) di-
nifies, became

^{B²} ^{the} ^{more} ^{likely} ^{that} ^{the} ^{incarnation} ^{was} ^{at} ^{the} ^{Baptism} ^{of} ^{Christ}, ^{than} ^{that} ^{God} ^{should} ^{continue} ^{latent} ⁱⁿ ^{the} ^{flesh} ^{following} ^a ^{world} ^{of} ^{incarnation} ³⁰ ^{years}; ^{which} ^{to} ^a ^{part} ^{does} ^{not} ^{appear} ^{to} ^{me} ^{to} ^{be} ^{either} ^{honourable} ^{or} ^{true} ^{beginning}, ^{of} ^{which} ^{most} ^{probable}

If the Divine Plenitude (Colos. 2. 9. assumed
the flesh at the birth of Christ, how could
he receive the holy Ghost at his Baptism,
seeing he was possessed of it from his
nativity, ex-

cept tis said
that he was
God without
the H. Ghost.

~~that he was~~
and the

God appoints
worship for
Christ Heb. 1. 6.

Yet we find he
was not enti-
tled to it till
his ascension.

Joh. 20, 17. Mat.
28, 9.

4 MYSTERY UNMASKED.

the Son of God; but there is no hint of
the commencement of that honour. Let us
next see John iii. 13. "No man hath as-
cended up to heaven, but he that came
down from heaven, even the Son of
Man." This relates to his manhood, and
alludes to his heavenly parentage, and see
John vi. 62: He is said to be the only one
who had ascended, as being the only one in
whom the power of doing it was vested in
himself: so 1 Tim. vi. 14. "Until the ap-
pearing of Christ, who only hath immor-
tality." Not, whose mortal part hath
only put on immortality, for those who were
translated of old were raised to immortality
also; but who alone hath it in himself and
in his own disposal: which is gathered
hence, "As the Father hath life in himself,
so hath he given to the Son to have life
in himself," John v. 26. And, "I lay
it down of myself; I have power to lay
it down, and I have power to take it
again," John x. 18. Another passage is,
Colos. i. 15, "The first born of every

creature": that is, the first fruits of the
as all things were created at first in the
purpose man Christ, in the divine purpose. Ephes. 1. 4.
and 2 Tim. 1. 9. who was foreordained from the be-
ginning" 1. Pet. 1. 20. "in whom all things fulness should
 dwell" Colos. 1. 19: ~~for in him all things were created~~
~~and in him all things were created~~ that in a

Things he might have the preeminence v. 18. on account
of which preferred he likewise is declared to be

MYSTERY UNMASKED. 5

resurrection, as ver. 18. "The first born of
"the dead;" so 1 Cor. xv. 20 and 23, and
Rev. i. 5. Next let us examine John iii. 16.
"He gave his only begotten Son, that
"whoso believeth in him should not perish;"
that is, he gave that only begotten Son,
whose nature, divine wisdom, which is,
"before Abraham was," John viii. 58.
condescended to take upon him, and who
was born of the Virgin, not from everlast-
ing; and came from heaven, in that he had
no earthly father; which is the sense of
John ~~iii. 13, and~~ vi. 62. [†] So also ver. 17, [†] "God sent his Son;" (and see John vii.
29,) are words expressive of the arrand,
office, and commission of that person whose
nature the eternal word put on for that par-
ticular purpose: for God, who is infinite
and omnipresent, cannot be said to send,
nor any depart from him, but with respect
to human perception. And when Christ
says, "I do what I have seen with my fa-
"ther," spiritual sight is signified, see John
viii. 38, where he adds, "Ye do what ye
"have seen with your father;" that is the
B 3 devil,

[†] and was endued
with a divine and
heavenly nature
as well as an
earthly and human

† tis remarkable that both in this passage and Joh.
3. 13. he is stiled the son of Man, to signify that his huma-
nity is there alluded to; and the expression of his being
in heaven before, so far as it respects the manhood,
relates to the predestination of all things from the
beginning, of which more presently.

6 MYSTERY UNMASKED.

devil, ver. 44. And thus it is, that is from what each had imbibed, he says, "I am
 "from above, ye from beneath," ver. 23.
 So John vi. 46. "He which is of God
 "hath seen the Father;" that is, the Fa-
 ther stands revealed in his soul, as is set
 clear Matt. xi. 27, and 1 Cor. ii. 10. An-
 other passage to the purpose above is, 2.
 1 John iv. 9. "God sent his only begotten
 "Son into the world:" which is, he ap-
 pointed that person, the man Jesus Christ,
 to come into the world, who was called the
 Son of God because he was conceived of
 the Holy Ghost. And this we learn from
 John xvii. 18 and 22; where the manhood
 of Christ is evidently spoken of, "As thou
 "hast sent me into the world, even so have
 "I sent them; and the glory which thou
 "gavest me, I have given them; that they
 "may be one, even as we are one." And
 Joh. 5. ver. 20, 27 and 30, "He will shew him great-
 er works than these; and hath given him
 "authority to execute judgment, because
 "he is the Son of Man. I seek not my
 "own will, but the will of the Father
 "which

MYSTERY UNMASKED. . 7

"which hath sent me." Also vi. 38. "I
"came down from heaven not to do my own
"will, but the will of him that sent me."

And viii. 42. "Neither came I of myself,
"but he sent me." John xiv. 28. "My
"Father is greater than I." Let us see
next, John i. 3. (also ver. 10.) "All things

"were made by him." And Colos. i. 16.

"By him, (or, ⁺in him) were all things
"created:" that is, ~~by him as to his divi-~~

~~nity; or in him as to his humanity in God's~~
everlasting purpose, as Ephes. iii. 9. is ex-
plained subsequently in ver. 11: and see

Eph. i. 4. 2 Tim. i. 9, and 1 Pet. i. 20. "Who veri-

"ly was fore-ordained before the founda-

"tion of the world." For Col. i. 19. "It

"pleased God that in him all fullness should

"dwell." ⁺So again see Heb. i. 2. "By

"his Son, by whom also he made the

"worlds." Now this may plainly be un-

derstood to signify his Son, ~~by whom as to~~

~~that divine nature, that expressive wisdom,~~

~~which was (afterwards, in order of time,~~

~~and the progression of events as to human~~

~~perception) consubstantiated with human~~

B 4

nature, man's sensation:

*Christ is therein
the final, not the
instrumental phase,
as for whose sake all
was made, God at first
discerning the nature
of the Son of man.*

through and for,

*all which relates
to the absolute si-
multaneous ap-
pointment of all
things in the insta-*

*aneous act of God
however the pro-
gressive order of
mortal events may
take place in the*

human annals of time, as

therefore gave him the preeminence, placing him at the head of the creation (Col. 1. and that these texts relate to a man Christ, appears in that his said God made of worlds by him Aphas. 3; 9. Heb. 1. Now Christ as to his Divinity was not of Image of God Colop. 1, 15. but but God himself Joh. 1.

8 MYSTERY UNMASKED.

nature, ~~jointly constituting the person of~~ in the Christ, he made the worlds long before he ~~became the Son of God by assuming humanity in the womb of the virgin:~~ Divin purp as Ep in Chap
for in this very chap. ver. 5. and in the same verse of chap. v. and also Acts xiii. 13. these words of the second Psalm are quoted, "Thou art my Son, this day have I begotten thee;" not from everlasting: unless, with Origen, we say, eternity is as one day to God, and therefore, "this day" means a day without beginning or end; yet can a term be conceived more contrary to unlimited duration: "This day" being as much a limitation as possible, distinguishing a certain portion of time: so Heb. iii. 13. "While it is called To-day;" now an endless day must always be called To-day: then Heb. iv. 7. puts this out of dispute, "He limiteth a certain day." Besides, 'tis added, "I will be to him a father, and he shall be to me a son;" that is, from this day forward: it implies the commencement of this mutual relation in future. Of a similar purport to the above text Heb. i. 2.

MYSTERY UNMASKED. 9

is Ephes. iii. 9. "Who created all things
 "by Jesus Christ;" that is, respecting his
 divine nature, ~~not his humanity, except~~
 as to God's everlasting purpose, as men-
 tioned ver. 11. which was begotten of
 the virgin, and to which the name of Jesus
 properly belonged from his circumcision:
 as ~~on the contrary~~, "the blood of God,"
 "and God's laying down his life," Acts xx.
 28. and 1 John iii. 16. respect the man-
 hood of Christ, though spoken of him as
 God to assert his divinity: ~~whereas, where~~
~~his humanity is intended to be distinguished,~~
 the Deity is styled the God of Christ, as
 Ephes. i. 17. and see the passages quoted
 above, John xvii. 18 and 22. v. 20, 27,
 and 30. vi. 38. viii. 42. ⁴ Again, see Heb.
 vii. 3. where Melchisedec is likened to
 Christ; 'tis to him as to the divine and un-
 usual source of his humanity, (to which the
 priesthood properly belongs) and to his di-
 vinity likewise; but not a word of the pa-
 rentage of his divinity, for the comparison
 lies in the contrary. So John viii. 14. "Ye
 "cannot tell whence I come:" though his

*in which respect
 as Coloss. 1. 16. the
 world was made
 thro' him, & for
 his sake, not
 by him, but by
 God the Father,
 which expresseth
 by 1 Cor. 8. 6.
 If in which sense
 also, by the way,
 the Virgin is
 styled the
 mother of God:
 in other places
 his humanity
 is more plainly
 distinguished
 as where
 # ver. 24.*

*If it be said that Christ is the Image of God. Col. 1.
 & therefore not God himself, as a type must
 differ in Identity from an archy type, this relates
 to manhood, as he is there styled a first born (in
 divine appointment Ephes. 3, 11) of all creatures;
 & he is said to be made better than angels: So man
 said to be made like God Gen. 1. 26. as to mental powers*

But God's saying let us make man, is a lofty
poetical manner of expression peculiar to
it is probable the act was only revolved in
mind; otherwise, it will be difficult to prove
speaker and the person spoken to essentially
10 MYSTERY UNMASKED.

as I said God,
without taking
God in a collec-
tive sense
as trinitarian.

See Heb. 8. 2.
as to Dan. 7. 25.
How could they
know it was
the Son of God,
before he had
actually given
proofs of him-
self before men.
Is Daniel in
the spirit of
prophecy that
reveals him,
whom God in a
vision sends to
anticipate his
advent in the flesh, to cheer and confirm

the Seer in his hopes, as Abraham was comforted
in the Mount with a similar appearance Joh. 8.
56. Gen. 22. 14. - But Dr. Lowth says, if angels were
true sons of God, agreeable to a lofty manner of East
expression: the difference between a, & the, as a man
the man is not noted in the passage

descent was known in appearance, John vii.
24 and 27. See also Heb. iii. 3. "This
Man was more worthy than Moses:"
why? Because he was of God, and God
also (though not God the Son of God);
the builder is more honourable than the
house, and the Lord, not man, pitched the
true tabernacle. If therefore all these pas-
sages of scripture can well bear these re-
spective senses, then they are not convinc-
ing proofs that Christ was begotten and the
Son of God as to his divine nature; and
though eternal as to that, yet was not eter-
nally generated. And if plain expressions of
scripture can be produced to shew that the
terms of Son and Begetting do not relate to
his eternity and divinity; then the above
passages are not to be taken to signify that
the term of Son of God relates to Christ's
divine nature, or an eternal generation,
which infidels turn upon us as a contradic-
tion in terms. Now, besides the above
fifth verse of the first chap. of Hebrews, we
read in Luke chap. i. ver. 31. "Thou shalt
conceive, and bring forth a son, and shalt

call
the Seer in his hopes, as Abraham was comforted
in the Mount with a similar appearance Joh. 8.
56. Gen. 22. 14. - But Dr. Lowth says, if angels were
true sons of God, agreeable to a lofty manner of East
expression: the difference between a, & the, as a man
the man is not noted in the passage

MYSTERY UNMASKED. 11

"call his name Jesus: he shall be great,
"and be called the Son of the Highest:"
and ver. 35. "The Power of the Highest
"shall overshadow thee; therefore also
"that Holy Thing which shall be born of
"thee shall be called the Son of God."

Therefore also, says the apostle, not because
he was everlastingly begotten; but, because
he shall be great, and because the Highest
shall overshadow thee: ⁴ If then St. Luke is *Pharisee*
so expresse in declaring on what account
Jesus became the Son of God; and if St.
Paul shews clearly in the above mentioned
fifth verse of the first chapter to the He-
brews, that he did not mean that the divine
power by whom God made the worlds was
begotten from all eternity, since he makes
God himself say, "This day have I begot-
"ten thee;" but was as to the humanity he
assumed, begotten, and became his son
when the Virgin conceived of the Holy
Ghost; if so, how can we assert or believe,
that Christ was *begotten* before the creation
and from everlasting; and as "God begotten
"of the substance of God?" ⁺ Shall we with

whence St. Paul says he was made Justin
a woman under the Law. Gal. 4.4.

12 MYSTERY UNMASKED.

Justin

justice say he was begotten eternally, but this was utterly different from human generation? Is not this to call that a begetting which we do not know what it is, whether it be or not? nay, we know 'tis not a begetting, according to what we mean by begetting. Or, shall we by mental reservation and tacit explanation understand it to signify his being eternally begotten in his own everlasting purpose, as Ephes. iii. 11. in which sense it was the manhood was begotten, and all mankind are in like manner from everlasting; for Heb. iv. 3. "The works were finished from the foundation of the world;" and see John xvii. 24, and 2 Tim. i. 9.[†] Or, may we alter the pointing in the article, and interpret the passage in an oblique sense, as thus; "begotten, from everlasting; begotten as to his human nature, eternal as to his divine." So in the Nicene and Athanasian creeds; begotten (yet) before all worlds;" though begotten as man, as God existing eternally!

The truth may countenance these interpretations; but as the sense is too much strained

[†] and Psalm 139. 15. 16. So Alexan- der Bp of Alexan- dria uses these words, "I have begotten thee of the womb before the morning star." yet he was the professed champion for Christ's divinity, and the antagonist of Arius. now if he likewise held an everlasting begetting the womb must be eternal likewise, which it could not be except in eternal purpose God.

ed
and the antagonist of Arius.
now if he likewise held an everlasting begetting the womb must be eternal likewise, which it could not be except in eternal purpose God.

MYSTERY UNMASKED. 13

ed ever to have been intended by the words, the equivocation is unwarranted at present by any express and authorized toleration, and can only plead tacit consent and canonical prescription. And yet, however christians formerly may have been induced in the times of popery, partly through ignorance, and partly through the power and authority of Rome, to have admitted the literal sense into their faith; and latter christians have taken it on trust from their predecessors; while the fathers of the reformed church, engaged as their time was in detecting and renouncing so many other errors admitted into the christian profession by the bishop of Rome and through his cabals, either overlooked the true application of the term of Son, or, through the dubious sense of several texts of scripture, misunderstood its true relation: However this matter stands, this is one of the main points stuck at both by Jews and Mahometans! as it is one great obstacle to the conversion of the former, who cry, "The
" Lord thy God is one Lord," Deut. vi. 4.

words

14 MYSTERY UNMASKED.

words, that in St. Mark xii. 29. receive our Saviour's sanction. So it afforded much pretence for the ridiculous apostacy of the latter ; who, scrupulous at first of receiving truths above their comprehension, at length " believe a lie," 2 Thes. ii. 11. verifying John v. 43. " If another shall come in his own name, him ye shall receive." These both setting up for sticklers for the Unity of the Godhead, their aversion to the Trinity is strengthened by the unreasonableness of a belief of a generated God, and of a Son coeval with a Father : for, however two persons may always coexist, they cannot in that respect relate to each other as Father and Son, which terms in their very nature imply a series of existence, the degrees of which to be equal in duration, is a contradiction in terms ; and a doctrine in appearance so big with absurdity, they not unreasonably suspect never to have been inculcated by infinite wisdom. Were it not for this " stumbling block," which is here intended to be obviated, one would conclude that the Jews, instead of rejecting, would espouse the

New

MYSTERY UNMASKED. 15

New Testament, as a confirmation of their hopes drawn from the Old; for, however christians perhaps running into the opposite extreme, may explain the promises in the prophets, concerning the restoration of the Jews, as in *Isaiah lx. and lxx⁺*, of the restitution under Cyrus, yet the Jews expect it still, and are countenanced by our apostles, St. Paul to the Rom. xi. and St. John Rev. xx. 4 and 5. and xxi. Indeed a considerate and impartial eye will discern great grounds for the Jewish hope: for instance, let us examine the great prophet *Isaiah*:

Chap. ii. "In the last days the mountain
"of the Lord's house shall be exalted, and
"all nations shall flow into it:" ver. 4.
"Nation shall not lift up sword against
"Nation any more.

Chap. xi. "The wolf shall dwell with the
"lamb: the root of Jesse shall stand for an
"ensign; to it shall the Gentiles seek: in
"that day the Lord shall set his hand a se-
"cond time to recover the remnant of his
"people from Egypt, Cush, the islands, &c.
"from the four corners of the earth."

Chap.

16 MYSTERY UNMASKED.

Chap. xxv. "He will swallow up death
"in victory : and the Lord God will wipe
"away tears from all faces."

Chap. xxxii. and xxxv. Taken to be a
type of the Messiah's reign : and chap. xlii.
St. Mathew and St. Luke quote as typical
of Christ.

Chap. xlv. 17. "Israel shall be saved in
"the Lord with an everlasting salvation,
"&c."

Chap. xlix. 7. "Thus saith the Lord
"to him whom man *despiseth* : kings shall
"see and arise, &c." This cannot relate
to Cyrus so much as to Christ; any more
than what follows there.

Chap. li. 22. "The cup of my fury thou
"shalt drink no more of it."

Chap. lii. relates chiefly to the call of
Christ ; who is imaged, ver. 14 : as he is
wonderfully, chap. liii.

Chap. liv. 8. "With everlasting kind-
"ness will I repay thee : " and ver. 10.
"My kindness shall not depart from thee."

Chap. lv. "Nations that knew thee not
"shall run unto thee : " and ver. 12. "Ye
"shall

MYSTERY UNMASKED. 17

“shall go out with joy. Instead of the
“thorn shall come up the fir-tree for an
“everlasting sign.”

Chap. lx. “Thy sun shall no more go
“down.”

Chap. lxiii. “The sons of strangers shall
“no more drink the wine for which thou
“hast laboured.”

Chap. lxv. “I will bring out of Judah
“an inheritor of my mountains, and my
“elect shall inherit it.” Ver. 17. “I cre-
“ate new heavens and a new earth.” and
ver. 19. “I will rejoice in Jerusalem.”
Ver. 24. “The wolf and the lamb shall
“feed together.”

Chap. lxi. 19. “They shall declare my
“glory among the Gentiles; and they shall
“bring all your brethren for an offering
“out of all nations upon horses, &c. &c. to
“my holy mountain: as the new heavens
“and the new earth shall remain, so shall
“your name:” and see Zech. xiii. 9.

Now, if the restoration prefigured be
the return from Babylon; their name re-
mained not as long as the new heavens:

C

the

18 MYSTERY UNMASKED.

the Lord's kindness did depart from them. Chap. liv. 10. "They drank again of the cup of his fury;" li. 22. "Strangers still drink the wine for which they laboured;" lxii. "The Lord rejoices not in Jerusalem; only the bran returned from Babylon; "one of a city," Jer. iii. 14.

If the gathering of the nations within the pale of the church be the signification; hath his people yet been recalled under the leader of Jesse, together with the Gentiles? chap. xi. "Doth nation no more war against nation?" chap. ii. "Doth the wolf dwell with the lamb?" chap. xi. and chap. lxxv. The tenets of christianity may effect this conquest over savage manners, when the time comes for them to be observed; but the glorious reign of Christ is not yet: "thy kingdom come! thy will be done on earth!" still 'tis a warfare, not a triumph. Are mankind devoted to each other in love? Who loveth his neighbour as himself? Doth confidence and honour supersede the use of laws? Doth not
pomp

MYSTERY UNMASKED. 19

pomp and pleasure⁺ prevail universally? ^{+ pleasure in its}
Doth not avarice and ambition haunt the ^{most prostituted}
cottage, cloister, and the court? What ^{serve.}

jealousies, what dissimulation, what animosities, what rapaciousness! Even the lordly bishop scarce through shame condescends to visit his flock; life, the world, engross him wholly: his diocese is as dreadful exile as Ovid's banishment into the north.

Primitive retirement sequestered from worldly scenes, is now a dream: translation

is all the modern prelate's care. ~~†~~ No, "the

"light of the Gentiles will be the glory of
"Israel;" as well old Simeon sung:

"Those who owned the true God, while

"the rest of the world was lost in idolatry,

"and even now practically adhere to their

"creed, will not be forgot;" see Rom. x.

2. ~~and~~ Paul himself is an instance of these mercies; "The seed of Abraham will be

"remembered," see Micah. vii. 20. And

St. Paul says, "they were left to stumble" ^{† Rom. XI. 11.}

"that others might be saved:" [†] as then their

"blindness was through God's will," Rom.

xix. 29. "Their election may be so too,

C²

Whereas the primitive Reason of Translation was to
accommodate prelates to ^{even} ~~see~~ according as their peculiar
cities suited the circumstances of the places; and when
reason ceased, the pastor often returned to his former
situation: but now interest is the chief motive of translation;
there is no translation from Canterbury but to the
see.

20 MYSTERY UNMASKED.

*+ See Rom. 11. 29.
 # And for David; as
 will visit their
 sin with scourges,
 says the Lord, yet
 I will not fail
 David." Psalm 89:
 But more especia-
 ally for his own
 sake Is. 43. 25. —*

“ even without repentance, that is previous
 “ thereto; ⁺ and this for Abraham’s sake,”
 ver. 28. # “ If we that have eyes which see
 “ the light shut them; how much worse
 “ are we than those whose eyes are robbed
 “ of sight, not indeed unjustly, but for
 “ continual transgressions,” Ezek. chap.
 viii. With regard to us, St. Paul says,
 1 Theff. v. 5. “ Ye are all the children
 “ of light;” and Heb. vi. 4.—6. “ It is
 “ impossible for those who were once en-
 “ lightened, if they shall fall away, to
 “ renew them again unto repentance, fee-
 “ ing they crucify to themselves the Son of
 “ God afresh.” Heb. x. 26. “ If we sin
 “ wilfully after that we have received the
 “ knowledge of the truth, there remaineth
 “ no more sacrifice for sins; but a certain
 “ fearful looking for judgement and fiery
 “ indignation;” and St. Peter, 2 Epist. ii.
 21. “ For it had been better for them not
 “ to have known the way of righteousness,
 “ than after they had known it, to turn
 “ from the commandment delivered unto
 “ them.” It is true, much has happened

MYSTERY UNMASKED. 21

to convince the Jews, but the period discerned by the Almighty's eye seems not to be yet. "The great city," Rev. xvii. 18. "on the seven mountains," ver. 9. "having mystery writ in her front;" ver. 5. "and blasphemy on the beast she sits on;" ver. 3. "where, though christianity hath supplanted paganism, idolatry yet is," ver. 8. "is not fallen," xviii. 2. "nor the elect summoned to come out of her." ver. 4. The jubilee of 1925, may be the fatal hour: that æra nearly coinciding with the 1260 prophetic days; xii. 6. amounting to so many years of the church's warfare and pilgrimage, "clothed in sackcloth," xi. 3. dating their commencement at 666. chap. xiii. when the papal beast trod down the truth; and the followers of Mahomet "the false prophet," xix. 20. likewise abolished the true worship in Jerusalem: at the end of which term, the king of kings, xix. 16. "shall overturn the armies of the beast," ver. 19. warring against the members of the true church, and condemn

both

~~1949~~
VJ Car. J. W.
(1949 Dec)

the

39.

^{off.} I have been thinking about it so much
these things are all right. But I am afraid of the sea

MYSTERY UNMASKED. 23

39. "Search the scriptures, they are they which testify of me;" and ver. 46. "Had ye believed Moses, ye would have believed me, for he wrote of me." See Deut. xviii. 15. "The same prophets who declare their restoration, characterize Jesus as the redeemer." Who is their redeemer; "He whom man despiseth," saith Isaiah xlix. 7. "Whose visage was so marred more than any man," lii. 14. "A man of sorrows numbered with the transgressors; and he bare the sin of many;" says the famous liii. of Isaiah. "Who hid not his face from shame and spitting," l. 6. Other criterions of the Messiah are delivered by the prophets: so Isaiah xl. 3. "A voice in the wilderness, prepare ye the way of the Lord." Malac. iii. 1. "I will send my messenger and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple; even the messenger of his covenant." With this passage compare Luke i. 76.—vii. 27. Joh. i. 7. 15. 19. to 36.—iii. 27.—v. 33.

24 MYSTERY UNMASKED.

—* 41. "Zabulon, &c. saw a great light,
 " &c." Isaiah ix. 1. "The eyes of the
 " blind shall be opened, &c." xxxv. 5.
 Then Jeremiah: "A woman shall com-
 " pass a man:" xxxi. 22. and ver. 31.
 "A new covenant is promised, a law not
 " of rites, but of reason in their hearts
 " and remission of sins: God is a spirit,
 " and must be worshiped in spirit." John
 iv. 24. and Psalm li. 16. "Thou delight-
 " est not in offering; the sacrifices of God
 " are a broken spirit. I desired mercy, and
 " not sacrifice." Hos. vi. 6. and see Isa. i. *is Jer.*
 Micah foretells his coming out of Bethle-
 hem, v. 2. Hosea says, "Out of Egypt I
 " called my Son." xi. 1. Zechary says,
 "He was to be meek and lowly, riding on
 " an ass." ix. 9. and "The price of his
 " blood was thirty pieces, and the Lord
 " said, Cast it to the potter." xi. 12, 13.
 Again, "They looked on me, whom they
 " have pierced," xii. 10. Daniel (of whom
 Ezekiel testifies, chap. xiv.) says ix. 26.
 "After sixty-two weeks Messiah the prince
 " was to be cut off, but not for himself."

Zechary

MYSTERY UNMASKED. 25

Zechary speaks of the wounds in his hands, received in the house of his friends, +
xiii. 6. +

Now the scepter's departure from Juda at Shiloe's coming, Gen. xlix. 9. shews that his power was not to be temporal. Beside who is it the Gentiles seek? Isa. chap. xi. 10. or are not the Gentiles to be included in the general salvation, as we hold from Joh. x. 16.—xi. 52. &c.? the contrary appears from Isa. ii. "All nations shall flow into it." iv. "Nations that knew thee not shall run unto thee." lx. 3. "The Gentiles shall come to thy light." But then is not the universe submitting to Christ? Time, that teaches all things, discovers our Redeemer. If another is to call us, why are we called by him? Are we not called that we may assist the elect blood of Abraham, "upon horses, &c." Isa. lxvi. 20. ^{For tho' a spiritual} ~~Yet may this~~ Jerusalem be ^{promised} spiritual, "whose walls are salvation, and gates praise, &c." Isa. lx. 18. and see Isa. lxiv. 4. also Gal. iv. 26. Heb. xi. 16. and xii. 22. Yet St. John speaks plainly

Haggai says
"The glory of the
latter house
shall exceed
that of the
former." (h. 2. 9.
he owns the first
exceeded in
architecture,
ver. 3. and explains
the paradox, ver.
7. by the coming
of the messiah
into the other.
which must have
been the advent
of our saviour,
or the prophecy
can never be
fulfilled; as no
other messiah
appeared, and
that Temple is
now no more.

$$20,79 \times 6 = 12474 \quad \text{Supposed Length of Country in yards}$$

$$20,79 \div 6 = 3465 \quad \text{greatest Breadth}$$

$$\frac{12474}{3465} = 36 = 534187\frac{1}{2} \div 5 = 10683\frac{1}{2}$$

Based the of one cubit

26 MYSTERY UNMASKED.

A Cubit is 20,79
Inches

A Reed is
12,205 inches

But a Reed
is 6 cubits & 1
handbreadth or
1/4 of a cubit; i.e.

It is cubit by
20,79 inches

Length of
country is

53,418 1/2
yards or 303 1/2

Eng. miles.

greatest breadth
10,683 1/2 yards

or 60 3/4 miles.

Each side of
city with suburbs

is 10 2/3 miles.

East and West

of two estates, Rev. xx. 5. and it likewise appears from what here follows, that the distribution of the twelve tribes in Ezech. chap. xlviii. is possible within the boundaries assigned; being all the country between the 30th and 34th degrees of north latitude: being bounded on the north along the coasts of Hamath (or Emath, see Amos vi. 14.) and of Hauran or Auran, by the countries belonging to Damascus; and stretching southward to Cadesh.

The dimensions of the whole territory is not more than 150,000 reeds in length, and where broadest 30,000. That is, after the common cubit of 18 inches, the length is 462,000 yards, or a little more than 262 1/2 English miles; greatest breadth somewhat more than 52 1/2 miles, or 92,500 Yards.

The city on each side 13,875 yards, or 205 yards short of 8 miles; so that its dimensions scarce exceed a quarter part of great Babylon; though in all likelihood more compact, as the gardens are to be in the out liberties on the north and south.

The

4 by it above Reed, 1/4 Length of 1/4 Country
is 10683 1/2 Eng. feet, Breadth 3205
or 303 1/2 miles long or 60 3/4 broad. 1/4 bounds of 1/4
city with 1/4 suburbs with a 10th of 1/4 whole Exe
is 10 2/3 miles. 1/4 of 1/4 above marginal
make a great mistake.

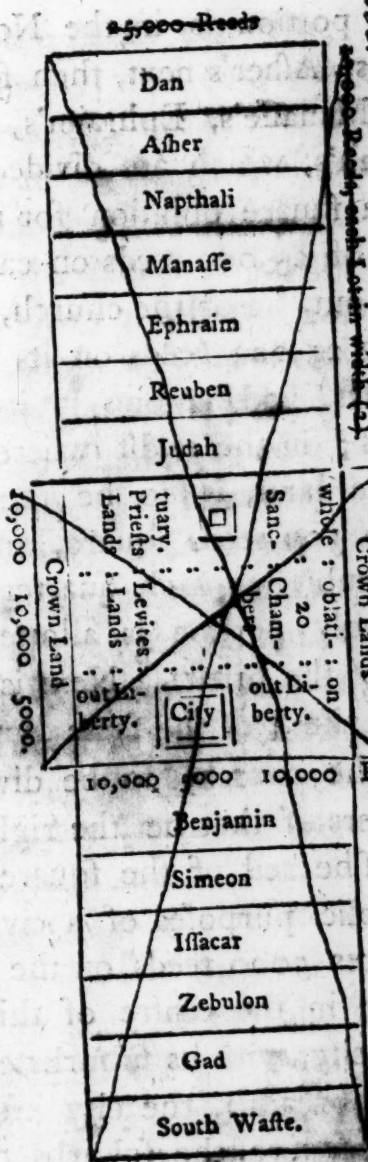
MYSTERY UNMASKED. 27

$$10 \times 6 = 100$$

$$15 \div 6 = \frac{3}{111}$$

$$111 \times 15 = 1665$$

$$16650000 \div 26 = 625000$$



The Sanctuary within the walls of the courts 1542 yards nearly, or full 7 of a mile; the out skirts projecting 25 yards on each side: but if the great cubit be here meant, the dimensions are four times larger: the 111 is unlikely, because Ex. 45.3. for said to be the same measure as for marking out the whole sacerdotal portion.

Dan
Asher
Napthali
Manasse
Ephraim
Reuben
Judah
Benjamin
Simeon
Issacar
Zebulon
Gad
South Waste

yet 637 of 21000
of 10000
pyramid, & still
has measure of
the oblong of
cubit is 2079 inches

It is not reasonable to suppose that the dimensions of the several portions will perfectly tally with the measures assigned, or be exact parallelograms; but as nearly so as the face and figure of the country will admit of, and will correspond better with the common proportion set down, than with any other. - And note; tho' the Sanctuary is said to be in the midst of the portion of Dan, 21. and Ex. 45.3. of the priests portion was 10. yet with regard to the fact it must respect whole of the east and west on its length, for it cannot be exactly in the center of the

28 MYSTERY UNMASKED.

Dan's portion is in the North toward Damascus, Asher's next, then follow Naphtali's, Manasse's, Ephraim's, Reuben's, and Judah's, which are divided from the rest, by a square oblation for the church, city, &c. of 25,000 reeds on each side and thus laid out. For the church, a portion measuring 25,000 reeds on its North and South sides, and 10,000 in its East and West sides; in the midst whereof, and of the whole land, is to be the sanctuary taking up 500 reeds square, and its outskirts 50 cubits on each quarter; the rest of this holy portion is allotted for the mansions of the priests. Next is a portion for the Levites; of the same dimensions as that for the church, to be divided into 20 chambers if that be the right version, xlv. 5. The rest of the square oblation is for public purposes of a civil nature, and measures 5000 reeds on the East and West sides; in the centre of this portion stands the city, with its suburbs engrossing the whole breadth, the city itself being 4500 reeds square, the suburbs taking up the

MYSTERY UNMASKED. 29

the rest: the lands extending East and West of the city, 10,000 reeds each way is for gardens, &c. chap. xlv. 6. The city has three gates on each side, named after the sons of Jacob: Reuben's, Judah's, Levi's, on the North; Joseph's, Benjamin's, Dan's, on the East; Simeon's, Issacar's, Zebulun's, on the South; Gad's, Asher's, and Napthali's, on the West. The city is to be on the South of a high mountain, chap. xl. 2. The crown lands (as mentioned chap. xlv. 7. and 48. ver. 21, 22.) are a surplus of Lands on the East and West of the square oblation; between Judah and Benjamin's lots, which bound the square oblation on the North and South; ~~the 21st verse describes that part contiguous to the priest's lands; and the next, what adjoins to the Levites and city lands.~~ From hence it appears that the square oblation lies in the broadest part of the country, on account of this surplus, and it is likely about the neighbourhood of the Old Jerusalem, its centre being somewhat to the South of the centre of the land:

Now tho' the sacerdotal share is named first for its situate between the levitical and city lands: for the sanctuary is said to be in the midst of the square oblation 48. 2. and 21. and the portion of the priests to be next that of the Levites ver. 12. not next that of Judah, the whole square oblation is said to be ver. 2. so that the priests' portion, which is the holy one and adjoins the city lands (ch. 45. 6 and 48. 22) is described first owing to dignity, not order. The crown lands extending along the limits of the Levitical and city lands 48. 22. of verse border on the extremities of the sacerdotal; which is expressed ch. 45. 7. and indeed generally (chapt. 48. 21.

30 MYSTERY UNMASKED.

for seven tribes lie to the North, and five (beside waste) lie to the South. Which last are in order, these, Benjamin, Simeon, Issachar, Zebulon, and Gad. Each lot extends 25,000 reeds East and West, as we gather from chap. xlviii. ver. 8. 9, 10, and 20. Their breadth is not set down; so that if the same as for the priests be too great for the extent of the whole land, it must be understood to be less; for there is to be land sufficient and spare on the South, ver. 28.

Christians then are to be modest in their censures of the carnal hopes of the Jews: for it is far from improbable that the opinions of both are in a great measure founded on truth and scripture; seeing, it is certain that heavenly and spiritual joys are to be the final bliss of the happy in the Jerusalem above: yet does St. John, Rev. chap. xviii. 4. and chap. xx. 9. and St. Paul, Rom. xi. and St. Luke xxi. 24. and St. Matt. xxiv. 21. and St. James, quoting Amos; Acts xv. 16. also, Matt. xxiii. 29. give strong intimations of a temporal

MYSTERY UNMASKED. 31

temporal state of happiness; though perhaps under the auspices of a spiritual chieftain, whose throne may be above, surrounded by the glorious partakers of the first resurrection, Rev. xx. 5. In like manner the Jews on their part ought not to stop their ears both to reason and revelation; for as to the latter, we have quoted the prophets already; and for the former, if the story of Mary's conception had been a cheat, the child might have been still-born, or a female, or foolish, or vicious, or died premature; but the prophecies shew that he was then to be expected; and Herod's jealousy shews the expectation, that (not to mention John i. 41. 45, 46. 49.—iv. 25. 42.—v. 39. 46.) really arose from the prophecies, which as Isaiah liii. describe his humble state; now, no other came; therefore he was the person who was to come; and if there was to have been a temporal prince beside, he would have spoken thereof; and the sceptre could not then have departed from Judah: so that his power relates to his spiritual

reign

*+ which is con-
firmed L. 20, 35.*

*+ So Domitian
killed St. Simon
Christ's Kinsman
as one of the
Royal Line of
Judah.*

32 MYSTERY UNMASKED.

reign and second advent. John xiv. 2, and

3. Further if more necessary; and even his miracles and prophecies add no weight; let his doctrines, which are self evident, be examined: "A corrupt tree cannot pro-

"duce good fruit," Jam. iii. ver. 12.

"Believe me for the very work's sake."

Joh. xiv. 11. "~~He shall know of the doc-~~

~~"trine, whether it be of God."~~ Joh. vii.

17. "Receive us; we have wronged no

"man, we have corrupted no man, we

"have defrauded no man," 2 Cor. vii. 2.

Even Judas discovered no deceit but his own. As arguments, therefore both from

reason and revelation are so powerful:

they must take exceeding great care how

they slight proofs so convincing: for

though there be such frequent declarations

in their favour against the latter days in

the Old Testament, which it ought to be

their comfort to find confirmed by the New,

as the last ~~pen~~ ^{ensures} the true sense of the

former; for instance, that the downfall of

Gog, Ezek. 38, and 39, cannot mean the

Empire of Syria (so long before ended)

but

N.B.
II 691. is not of.

MYSTERY UNMASKED. 33

but that of the Turk, as St. John still mentions it: and the restoration of the Jews cannot mean only their return from Babylon; as St. Paul Rom. xi. foretells it still to come: Who yet says, 2 Cor. v. 17, "The old things are already past away."

Gal. iv. 26, ⁺ "The New Jerusalem is *meaning the old*
 "above;" Heb. xi. 16, "The promised *covenant supplant-*
 "land the patriarchs had in view, was in-*ked by the doctrine*
 "Heaven." Heb. xii. 22, "The city of *of the New Testa-*
 "the living God is a heavenly and spiri-*ment which esta-*
 "tual one." So that whatever restitution *bliss the Kingdom*
 may be on earth, the final station is Hea-*of God alluded to*
 ven; where the heirs of the first resur-*by our Saviour.*
 rection blest with their king are probably *Matt. 26. 29)*
 to expect the continual arrival of those who
 remained at the time or came into life after-
 ward, and shared in the joys of the ter-
 restrial Jerusalem in a worthy manner:
 thus, till the universal summons: See Rev.
 xxi. Agreeable to which is, Isaiah lx. 18.
 &c. "Thou shalt call thy walls salvation,
 "and thy gates praise." "The sun shall
 "be no more thy light by day, &c." and
 lxiv. 4. as quoted, 1 Cor. ii. 9, "Neither
 D "hath

34 MYSTERY UNMASKED.

"hath it entered into the heart of man the
 "things which God hath prepared for
 "them that love him." Though, I say,
 there be such favourable declarations in
 their behalf, yet they cannot construe them
 without a proviso, unless the prophets are
 guilty of inconsistencies; who declare
 that these glorious assurances are condi-
 tional, and though made to Israel, it must
 be "The Israel of God," Gal. vi. 16.
 Thus Jer. xii. 17, "If they will not obey,
 "I will utterly pluck up and destroy that
 "nation;" and Ezek. "If they be ashamed
 "of what they have done, shew them the
 "form of the house," xliii. 11. For
 though "The calling of God is without
previous "repentance;" yet the summons must be
 attended to. It is therefore no inconsider-
 able error to neglect an enquiry into God's
 ordinances, and the new covenant he pro-
 mises them, as in Jer. xxxi. 31. and into
 the prophetic description of the person
 empowered to ratify the engagement: for
 if they stop their ears against their prophets
 as to these particulars, vain will be their
 expecta-

MYSTERY UNMASKED. 35

expectations as to any thing else, even though Christ be risen from the dead: for I would ask, were it not too bold, what else is it that prolongs their restoration? Now to return; could the Jews reconcile the three characters of God to his unity, toward which this is an essay; we hence see that unity of faith is not difficult, which must precede the triumphant coming of Christ. 'Tis hoped these suggestions will not be charged as a step to create divisions, but be received as an attempt to promote union, by one who believes the eternity and divinity of the Son; but conceives that the term of Son properly belongs not to his divinity, which was not begotten but existed everlastingly, as what is divine must be independent and self-sufficient and therefore self-originated; and concludes from Heb. i. 5. and from Luke i. 31. and 35. as well as from other passages of Scripture, that he was begotten and styled Son as to his humanity, and the Virgin's conception, and that Father is correlative to the "man Christ Jesus," but often applied to God

D 2

generally

+ See Psalm 81. 14, 15.

+ *as the Church applies the terms, Son and begotten to express the incomprehensible origin of Christ's divinity, he acquiesces therein; tho' his opinion would be to leave unexpressed what cannot be comprehended.*

36 MYSTERY UNMASKED.

generally as father of all: for Christ himself calls God father only as respecting his humanity. "Now, O Father, glorify thou

"me with thine own self with the glory
"I had with thee before the world was,"

Joh. xvii. 5⁺ which intreaty indeed shews that the manhood could not command the godhead at will; but it would be an absurdity to ask for what he had already as a son with the father. [†] Then Luke vii. 35,

"Wisdom is justified of all her children:"

here if child related not to his humanity, Christ would be the son of himself; as the word "which was God," if asserted to be the son of God also, must likewise be.

Having proceeded thus far, I shall go on to observe some other particulars relative to the Trinity, which seem not to have been duly regarded hitherto, and yet appear greatly to merit attention. It is plain that baptism in the name of the Father, Son, and Holy Ghost, is requisite, and therefore we are taught to believe there are three distinctions or characters in the divine nature. [Ⓢ] But it is possible that these

*glorify me as a man
with the glory of the
divinity; when to shew that
he was God himself, he
says it was the glory
he had himself from
the beginning.*

*† ~~Christ~~ the glory in
the divine purpose
is here meant; ~~the~~
~~glory~~, the glo-
ry had at the first
and that now re-
quested to relate
to the manhood;
only the appoint-
ment in the series
of human things
preceded the ac-
tual receipt thereof.*

*Ⓢ To express these distinctions we use the term, three
Persons; which conveys an idea of some determinate figure
and is inadequate to a being purely of infinite intelligence
without parts or figure; therefore as it is an established term
we must divest it of all corporeal delineation, and of such
ideas as relate to it when applied to beings endued with*

eterminate material frame, as Christ as to his manhood. If characters was substituted for persons, when we treat of the Divine Distinctions, it might convey an Idea more consonant to the true nature of the Godhead.

MYSTERY UNMASKED. 37

three distinctions may only be relative; relative to human perception, relative to human obligation. Let us, my Christian readers, proceed cautiously and reverently in this important examination, a task not to be undertaken presumptuously, but for the honour of the immortal object thereof, for the sake of discovering the truth, and vindicating our noble religion. We are therefore to consider ourselves as comrades commilitant in the same enterprize, not antagonists in a combat of wit; let us now then with all humility set forward hand in hand. As we have already spoken of our mighty Saviour, and alledged what appears to shew that the term of Son, though inseparable from his person which comprehends his two natures, properly belongs only to his humanity, and that he was not begotten as to his divinity. It may then be asked in what relation Christ stands to God the Father as to his divinity? In respect of the divine nature absolutely in itself, finite understandings cannot comprehend an infinite idea, much less can

38 MYSTERY UNMASKED.

any terms express it, which cannot define what no limits determine:† but relatively to us there is no better term to be found expressive thereof than that applied to the Holy Ghost, which is said to be proceeding, but is ~~not~~ applied to Christ, who being begotten as to his human nature, that term is appropriated to him for distinction. But then it is a proceeding only relative to human conceptions: the Holy Ghost proceeded from the imperceptible state of God, perceptibly as to its wonderful operations on the Apostles. The divine nature of Christ proceeded from the general manifestation of itself in the ordinary operations of nature to a particular manifestation of itself by extraordinary achievements as to precepts, prophecies, and miracles, clad in humanity. So that Christ and the Holy Ghost both proceed from the Father only as to human apprehension, and with regard to their respective good offices toward men. In this respect there is a threefold distinction: in this respect the Holy Ghost is sent, and the Son came from

† see
except
Joh. 8

MYSTERY UNMASKED: 32

the Father even as to his divinity : and God, by reason of his immensity and omnipresence, might manifest himself to us in divers manners and sundry characters in no wise inconsistent with the unity of his nature. But as to the Godhead in itself, there is a perfect inseparable unity ; for how can an infinite omnipresent Being be sent or depart from itself ? As to its own divine nature then, and the works of its power and providence universally, the Godhead, Father, Son, and Holy Ghost is one : in respect of their works as manifested to man, they are three ; Father, in respect of his universal power and providence in which he specifically differs from God in general, as God includes Christ's and the Holy Ghost's divinity, which the Father acts only in the character of the general fountain and superintendant of all things not particularly known to us by any special or immediate works external or internal, the respective provinces which characterize them, which God in the general idea of his nature is understood to be ;

while

40 MYSTERY UNMASKED.

and he is more particularly a Father in respect of Christ's humanity, whom he generated by the intermediate internal operation of his holy spirit, which Christ's manhood partook of: Son, in respect of his condescending to be clad in human nature, which the name of Son properly relates to, to be our instructor, mediator and substitute, and finally in an immortalized state our judge: Holy Ghost, in respect of the particular inward assistances vouchsafed variously as to manner time and degree, to those thought worthy of it. These three therefore, distinguished through their particular operations, volition, expression, and impression, are one in the general operation of God: Father, as whom no mortal can perceive and who generated the humanity of the Son; Son, as he put on that humanity, was God manifest in the flesh (1 Tim. iii. 16,) the character which the Deity was pleased to act and appear in, the form he condescends to wear outwardly, sensibly, and bodily, to reveal himself to us, "The Godhead bodily" Coloss. ii. 9.

*"I am the Father
and the Son"*
John 1:1

MYSTERY UNMASKED. 41.

Holy Ghost, as spiritually instrumental to that generation; the particular province relative to this character being internal visitation of human nature, inspiration, impression, on the "inner man," Ephes. iii. 16. and thus 'tis stiled "the spirit of the Son," Gal. iv. 6. from his inspiration of Christ's humanity, Acts x. 38. as well as because Christ both as God and Saviour inspires others: so ~~that~~ the Holy Ghost, that is, the spirit which influenced Moses, was tempted forty years in the wilderness, Heb. iii. 7. Though, as God manifested himself externally, he was in his second character tempted also, 1 Cor. x. 9. These three are lost in one in the instant act of God; and are distinct only as to human conceptions and the progressive various notices men receive of its effects, as of distinct personal acts. Thus the Holy Ghost proceeds from the Father and the Son, as to human perception of its operations, not nature and essence; for how can the essence of the Holy Ghost be sent from an omnipresent essence, or being itself
omni-

42 MYSTERY UNMASKED.

omnipresent come where it was not already? Add likewise, that in regard to the Son as Son, that is, as to his humanity, he rather proceeded from the Holy Ghost, which overshadowed the Virgin, see Luke i. Likewise the Father differs not from the Son in the divine essence: he that built, and he that inhabited the human temple, was the same omnipresent essence; but to prevent a confusion of ideas, Christ (not because of himself but for our sakes, Joh. xii. 30. his expostulation being for our comprehension, as Mat. xxvi. 42. is to convince us of the necessity of the redemption, and through his manhood solely :) speaks of his Father, as Joh. xii. 27, on account of his human generation, and speaks of him as remote because not liable to human discernment; "No man hath seen God," Joh. i. 18. and tho' it is said God made the worlds by his Son as if by a substitute, it must be by that internal, coeternal, inseparable principle which became his Son by assuming human nature: as it cannot be in a distinct sense, (except we say that the immortal spirit of the

MYSTERY UNMASKED. 43

the man Christ Jesus existed with God, long before it put on the body in the womb, before the creation, and before time; but it is said, "the word was God;" not man, before it put on the flesh, and was either God inclusively with or exclusive of an inferior nature, and in either case was still God;) because it implies a subordination inconsistent with a divine nature, which is essentially independent and all-sufficient: for either the Son made the worlds independently of the father, and then the Father did not make them as the text expresses, and also, Heb. ii. 10, "by whom" "are all things;" or he made the worlds dependently on and subordinate to him, and therefore was inferior to God, which is the reverse of what the text intended; or finally, God and Son are not to be taken distinct but as one, which is what the apostle aimed at, his view being to give an idea of Christ's divinity: which is more plainly shewn where it is said (Ephes. iii. 9.) "God created all things by Jesus Christ;" for that power could not be Jesus Christ so long

* So long before God was really incarnate, till when
Jesus X.st actually existed not except in of Divine
Man.

44 MYSTERY UNMASKED.

long before he became of that name by
circumcision; ~~and~~ the sense is, that ~~in the~~
~~child and afterwards~~ the man Jesus was in-
~~cluded~~ that divine power which made
the worlds so many ages in order of time

(though with respect to God and infinity
there can be no measure or degrees of
duration) before the day whereof it is said,
"This day have I begotten thee."† To
conclude, God is Father as author of the
Son's humanity; Son as inseparably joined
to humanity; Holy Ghost as distinctly in-
spiring humanity. "There are differences
of administrations, but the same Lord,"
1 Cor. xii. 5. Thus Christ is our instruc-
tor, intercessor, and substitute, though
under one character; whereas God in
the three departments of the Trinity is as
three distinct persons; in the first, oper-
ating imperceptibly; in the second, per-
ceptibly in the human flesh and in the
visible form he assumes for our discern-
ment; in the third, manifestly though in-
ternally operating in the human soul: all

* But if it relates
to the man Christ
we should read, "as
thru," as likewise
Colop. 1. 16 Thru,
in and for him,
as thru' his me-
rits, in honour
of him, and for
his sake all
things were;
who is the
first foremost
or principal
object in Gods
Will; all which
is gathered from

v. 15 to 19, which together with 1 Pet. 1. 20 which
and Heb. 4. 3. Comprehends a full description of the
Almighty's Fiat, and of our Saviours part therein
whatever order of succession the Effects observe
in making their appearance to men: and that it
respects the Man is plain, for the Christ is to be Disting

*in the Father, yet the Divinity of the Son is
distinct from God, since it is God Joh. 1. 1. God
nature & essence perfectly simple, absolutely
incapable of Division Diversity & Distinction.*

MYSTERY UNMASKED. 45

which works relate to him generally as God; and do now in reality (for God is unchangeable) and even to our discernment, will at length centre in him in his first character, of the Father, 1 Cor. xv. 24. when we become immortal, and see things no longer partially and through a glass darkly: whereas, was there an absolute difference in the Deity, this text would contradict Heb. i. 8. and Luke i. 33. which say, "Christ shall reign for ever." And that the three persons are distinctions only for the present adapted to human perception, is plainly to be gathered from John xiv. 7. and 9. verses. "If ye had known me, ye should have known my father also; and from henceforth ye know him and have seen him."—"He that hath seen me, hath seen the Father." And when Christ says (ver. 10.) "I speak not of myself," it regards his humanity, as appears immediately; for the subsequent words shew that in his divinity there is no distinction, "The Father that dwelleth in me (as I am man) he doeth the works." And in ver.

46 MYSTERY UNMASKED.

ver. 16. "another comforter," is meant as to manner and appearance, not being in fleshy form, as we learn from ver. 18, "I will not leave you comfortless, I will come unto you;" and ver. 23, "He will keep my words and my Father will love him; and we will come unto him and make our abode with him."† But 24, and 26 verses again relate to the manhood. Also that there is no real distinction in the divine nature of Christ, from the Father only as it is conjoined to the man, appears from John viii. 16, "I am not alone, but I and the Father that sent me;" and ver. 19, "If ye had known me, ye should have known my Father also." x. 30; "I and my Father are one." So, 1 John ii. 13, 14. "I write unto you, little children, because ye have known the Father; I write unto you, fathers, because ye have known him that is from the beginning." Again, John v. 17, "My Father worketh hitherto, and I work." Likewise that there is no real difference in the nature of the Father and the

*fleshy as visible
but spiritual
as invisible*

*† Two texts which
Dr Clarke has
passed by in
silence.*

† have

MYSTERY UNMASKED. 47

the Holy Ghost, only as there is a different sphere of action, see 2 Cor. i. 9. The Father of our Lord Jesus Christ, the Father of mercies and the *God of all comfort*. Finally, that the term of Son in strictness relates only to the manhood, read, 1 Cor. xv. 28, "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all;" which else would contradict Luke i. 33. and Heb. i. 8. as said before. And that God the Father differs from the divinity of Christ, no otherwise than as God in the flesh, and God out of the flesh, appears also by comparing the following passages. St. Paul, Gal. i. 1. mentions God the Father to have raised Christ from the dead; whereas St. John x. 18. makes Christ say, "I have power to lay it down, and I have power to take it again:" *by the Holy Ghost* now if this was done both by himself and by the Father,

and St Peter says
he was quickened
by the spirit.
3.18

ghost the Father and he are the same; only that God is properly the Father, as out of the flesh; as in it, Christ.† The distinction in the Godhead arising from the incarnation

+ while the H. Ghost
is the Character

the Godhead arising from the incarnation
~~Christ himself~~ of God in incorporeal act:
 Christ himself shows us that he styled the
 Son of God from the sanctification and advent of
 the Son of Man Joh. 10. 36. Where as did it relate to
 his superiour nature (which indeed was not sancti-
 fied or made holy but eternally existed so,) he
 could have used this as a ^{far} stronger plea ~~therein~~

*say that it is the object that of which we speak
and by the object*

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is finely described John xii. 44, 45. where Christ speaking of his manhood, says, "He that believeth on me, believeth not on me, but on him that sent me;" but then to shew that there was no difference between the sender and the sent as to the divine nature, he adds, "and he that seeth me, seeth him that sent me." So, xvi. 32, "I am not alone, because the Father is with me." There are other passages of Scripture, which shew, that though Father, Son, and Holy Ghost are distinguished by the particular provinces the Deity acts in, yet that they are not distinct in the divine nature; by attributing the several acts to either indifferently. Thus Ephes. iv. 11, says, that some were appointed to be Apostles by Christ: but Acts xx. 28, says, "the Holy Ghost hath made you overseers," and 1 Cor. xii. 28, says, "God hath set some in the Church." The whole then is the same spirit operating through the mediation of the man Jesus. Compare also 1 Cor. x. 9, with Heb. iii. 7. &c.

+ Rom. 8. 9. with 2 Cor. 13. 5.

"And

MYSTERY UNMASKED. 49

And Genesis i. ver. 2. with ver. 3, and John i. 3. where God expresses his will and impresses his spirit indifferently. †

If matters therefore be found to be so, what misfortune would it be that those refinements of the Nicene and Athanasian creeds, the product of ages wherein christianity was degenerating much from its primitive simplicity, were espoused; especially as they afford a pretence for the separation of churches. Where one christian understands the proceeding of the Holy Ghost to relate to its mission, thousands not without room understand it of its nature, essence, and origin: "Not made," says the creed, "not created, not begotten, but proceeding;" whereas the texts that prove the proceeding of the Holy Ghost, relate to its mission and operations; for instance, John xv. 26, "When the comforter is come, whom I will send unto you from the Father, (even) the spirit of truth which proceedeth from the Father." And chap. xvi. 7. "If I go not away, the comforter will not come unto you; but if I depart, I will send him unto you."

† So, Christ cast out Devils by the spirit of God Mat. 12, 28. y
in ver. 10. Also Luke 11. 18. Joh. 10. 38. which yet is styled the
spirit of the son Gal. 4. 6. And the mind of Christ 1 Cor. 2. 16.

50 MYSTERY UNMASKED.

These texts cannot relate to the original of the Holy Ghost, which long before was tempted by the Israelites forty years in the Wilderness, Heb. iii. 7 and 9. But more than this, the Holy Ghost as divine was eternal. And those who make the Holy Ghost proceed from the divinity of the Son are wrong; for his human nature which redeemed us ~~is~~ "the man Christ Jesus," 1 Tim. ii. 5. who was made so much better than the angels, as he hath by inheritance obtained a more excellent name than they, Heb. i. iv. and is the intercessor; obtained the Holy Ghost to be sent: so St. Paul, Rom. v. 15. "the gift by grace which is by one man Jesus Christ hath abounded unto many." Who, Philip. ii. 8 and 9, "in fashion of a man humbled himself," &c. "wherefore God also hath given him a name above every name"; which is likewise an additional proof that the name of Son is proper to Christ's manhood, a name which he hath given us also power to attain to, John i. 12, if we can perfect our faith in him, not by calling him Lord, but by doing

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doing the will of God. ⁺ All expressions, ⁺ therefore, importing an original of the divine nature of Christ and of the Holy Ghost, are ill founded, as they imply a beginning to what is eternal.

See Rom. 8. 14.

I must here observe likewise, that our version of the gospel often speaks of the Holy Ghost as a person instead of a thing, the cause for the effect; as of the promise fulfilled by the appearance of cloven tongues, Acts ii. 3. Also it uses the masculine gender where the original uses the neuter, as John xiv, 17. and where not so in the original in general, 'tis because the substantive (agreeable to the learned tongues) expressive thereof, is masculine, as John xv.

26.; but 'tis stiled "it," as a thing, 1 Pet. i. 11. That the Holy Ghost most times signifies the operation and effect of the spirit; though not in John xvi. 13, "when he, the spirit of truth, is come, he will guide you in all truth." Here it signifies the agent God himself; though 'tis added "he shall not speak of himself;" for this signifies that God in the stile of

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the Holy Ghost solely, will do nothing; but we are to receive all benefits from God through the intercession of Christ, whose human nature, in consequence of our supplications, will prevail for us with his divine, which we also acknowledge.

The most ancient and simple of the creeds set forth something more at large, by the insertion of some additional clauses from the others, would, I believe, in the opinion of most, supply the omission of the two last creeds, as the chief reason of their being used, is on account of some explanatory clauses they contain.

I believe in God, in God the Father Almighty, Maker of all things ~~visible and in-~~
~~visible~~:

And in Jesus Christ, perfect God and perfect Man, his only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary; was crucified under Pontius Pilate, dead and buried; he descended into hell for our salvation, and the third day rose again; he ascended into heaven; from thence he'll come to judge the quick and the dead, who shall give life to the quick and death to the dead.

and therefore pronouns which are either masculine or feminine in Ancient Languages agreeably to the nouns, are often to be rendered in Modern Versions.

and how by the way, what is said of the pronoun relative to of Holy Ghost, is equally applicable to that in John 1. 3, 4. for that is masculine, because Logos its antecedent is so; but in our tongue we term nothing in of masculine gender which is not an animal; and therefore pronouns which are either masculine or feminine in Ancient Languages agreeably to the nouns, are often to be rendered in Modern Versions.

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quick and dead, and his kingdom shall have no end.

I believe in the Holy Ghost, who with the Father and the Son is worshiped and glorified; the catholic church; the communion of saints; the remission of sins; the resurrection of the body to eternal life in the world to come. Amen.

What ~~Since the above,~~ the late Bishop of Clogher's Vindication of the Old and New Testament ~~taught me.~~ ~~What he says of~~ mystery and faith is fine; mystery has too much in religion served the same purpose, as occult qualities in philosophy; both have screened ignorance. Reason and revelation are our two guides, both sent us by God, and therefore cannot differ. Where reason appears, error vanishes; so where revelation is, mystery ends. Now faith is determined by revelation, therefore extends not to mystery: And though all revelation is true, yet it cannot be in a sense contradictory to reason, though most likely to be in a sense that is above its ordinary penetration, otherwise it would be superfluous. ~~I say its ordinary~~

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~~penetration, that is, unassisted by any extraordinary help:~~ but what remains above our comprehension in what revelation places to our view, after it is proposed, cannot demand a place in our creed. Now things may be above our understanding either as to the manner, or the matter; as, in regard to the first, if an angel of whose mission there is no doubt, should tell an inhabitant of the Torrid Zone, that toward the Poles, loaded waggons could pass over the surface of the waters as on firm land; the matter of fact ought to gain credit; the manner how, he can't comprehend and is no object of his faith; neither his reason discerns it, nor was it contained in the revelation: so in respect of matter, if one we are satisfied is an angel tell us there is in Heaven an *abdolubeden*: That there is such a thing we are to believe; but what it is we know not, nor are we obliged to believe any thing further concerning it. If this angel tell us there are three persons in Heaven, and that these three are one: that they can be one in the same sense as they are three we can't believe, because

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because contrary to reason; but they are in some other sense which we can't find out, we are therefore to believe that they are so; but how, remains a mystery and is no object of faith. The belief of a mystery, then is an improper expression; we may believe there is a mystery, but we know not what it is, otherwise it is no longer a mystery, and we cannot believe we know not what. St. Paul says I shew you a mystery, but 'tis no longer so after he shews it; that "we shall all be changed" becomes certain, though the manner still remains mysterious and unrevealed. All the Prelate advances to this effect is indisputable. But then he alledges that the Scriptures paint Christ as a distinct agent from God the Father; but the Athanasian doctrine makes him the supreme God himself, and Father and Son to be one undivided substance: right; for "the word was God," and therefore indivisible, though distinct as clothed in flesh, and if there was an inferior being who made the worlds, God possessed it; it was therefore still God, as Christ was though man

E 4

also.

56 MYSTERY UNMASKED.

*+ and that being,
so far as he was
inferior to God,
was not superi-
our to man;
for Joh. 3.13. and
6.62. Declare it
was the Son of
man that came
from heaven.*

also; [†] The Arian doctrine which the Bishop
leaned to is founded on a mistake of apply-
ing to Christ's character at large parts that
related properly only to his divinity, or else
solely to the manhood; it shall be shewn
that Christ was not a being, as to his na-
ture, between God and man; but that he
was both. [#] That he was man is evident,
being stiled so in many places of Scripture,
as 1 Tim. ii. 5. and as such "the Son shall
also be subject unto him," &c. 1 Cor.
xv. 28. But as God Christ shall reign for
ever Luke i. 33. and Heb. i. 8. But by
making him inferior to God, all the full-
ness of the God could not dwell in him,
Coloff. ii. 9. though he thought it not rob-
bery to be equal with God, Philip. ii. 6.
Yet how so, if he was really inferior? [#]

*# or not to men-
tion Rom. 9. 5.
and 2 Cor. 5. 19.
how could St.
Thomas stile
him "my God."
Joh. 20. 28. or*

The Sabellians, aware of the absurdity of
a generated God, yet sensible that Christ
was God, and God was one, are somewhat
wide of the mark in asserting that the divine
distinctions arose from the several attributes;
whereas they flow from the same God acting
in different capacities and characters, in the

*his blood be the blood of God Acts 20. 28. or
God lay down his life 1 Joh. 3. 16. was he not the
Lord from heaven 1 Cor. 15. 47. was not the word, God.
Joh 1. 1. Was he not god manifest in the flesh 1 Tim. 3. 16.*

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flesh or out on't, and externally or internally, imperceptibly in volition, or perceptibly in expression or impresson.† But as to the Arians, it is full as easy to conceive that Omnipotence could put on the form of a man, as that an inferior being could do it; or assume an angel's form, (for instance when Israel wandered in the desert,) as well as an angel the human; and it is much easier to allow him a place in the womb, than exclude an omnipresent being from any place; who is, "quodcunque vides, quodcunque moveris," Lucan; and thus it is said our bodies (though not so transcendantly and efficaciously as the man Christ, through our degenerated and impaired nature) are inhabited by the Holy Ghost, see 1 Cor. vi. 19; for God is really "all in all," as we shall hereafter be rendered capable of perceiving; and not by parts beyond parts, which relates to limited modifications of substance, but by an universal plenitude, admitting no separation, removal, or variation, where nothing is higher or lower, greater or less. But why (supposing the Father, Son, & Spirit within us?)

+ Dr. Clarke owns the Trinity are distinguished by their characters and offices only. Part 2. S. 4. — God wills, pronounces, inspires. In man, the shadow of his maker, there is will understanding and memory. The bud, blossom and berry succeed each other; yet all equally exist even in the seed which produces the tree which produces them. Abraham generated Levi, who yet paid tithes to Melchizedec in the loins of David.

Abraham. men are generated daily, tho' created with Adam, for the works were finished from the foundation of the world. Heb. 4. 3. And thus, by the way, no continual creation of souls. Thus the divinity of Christ proceeded from the co-eternity with God, comprehensively as to nature, progressively as to human conception; partially and gradually apprehended by us, tho' as to himself one instant whole.

58 MYSTERY UNMASKED.

and Christ as God to be one) the divine nature of Christ, impassive as superior to all cause, must of necessity have suffered, when the manhood underwent its trial, is to me utterly inconceivable; for even in us the mind is often free from affliction, when the body labours under an extremity of pain. Whereas those who argue that the Trinity consists of three distinct beings who are one in consent and unanimity, referring to Joh. xvii. must either allow there are three Gods in the highest sense, which contradicts both reason and revelation; as two infinite beings cannot be,[†] "and none is good save "one," Luke xviii. 19, or that the second and third Persons are inferior to God, whereas Christ "thought it no robbery to "be equal with God." We should all take the greatest care that, in endeavouring to explain what is not the object of our faith, we do not reject what certainly is, as the unity of God, and the divinity of Christ; though it is laudable and requisite to purge our creeds of falsities, provided it is not done by the admission of greater. †

† Since the one cannot comprehend or control the other.

† It is therefore safest to appropriate the Term of ORIGIN to the manhood of Christ, and own that all we know of the Trinity is gathered from their distinct offices and departments, the Divine nature absolutely in itself being unfathomable, and all analysis thereof ill grounded. That the Son is subordinate to the Father as to his human nature; and the Holy Ghost as to office, and as it respects

Instrument not govt really is a principal cause
God himself: The divine cause being necessarily one-
mits of no diversity; "there are diversities of operations,
but it is the same God that worketh all in all." 1 Cor. 12. 6.

MYSTERY UNMASKED.

59 Therefore the spe-
cific difference
in the Trinity
so far as is
known to us
arises from dis-
tinct perform-
ances, a different
sphere of action,
otherwise God is
a collective term
as trinitarian,
of a plural
signification
and consisting
of determinate
and distinct
parts, tho' he
is at the same
time infinite
and in the most
perfect sense
an individual,
simplex dum
taxat et unum,

✱ ✱ ✱ ✱ ✱
ORIGINAL or not improperly hereditary
sin; which is the subject of the ninth ar-
ticle of the established Church is lookt upon
by many as somewhat exceeding abstruse
and mysterious; and by not a few as absurd
and impossible, who deem it incompatible
with divine goodness and justice. To re-
concile the possibility of such sin with the
heavenly attributes in a clear and satisfac-
tory manner must tend greatly to compose
the differences in faith and opinion un-
happily subsisting among Christians in this
particular. For though this doctrine is not
inserted in the professions of Christians in
general, being a point of faith not abstracted
from but connected with practical duty, yet
it is a part of the sacerdotal creed, and is
taken from the Scriptures which ought to be
perceived with one mind by Christians; and
what is much more it is the foundation, not
only of the baptismal sacrament, but indeed
of the whole Christian religion. Now I
sincerely believe that it can be most clearly
shewn, not only that original sin naturally
and probably is, but really is; and that not

only
propositions diametrically opposite. Now therefore
to collect the sum of this important matter, That there
are absolute distinctions in the divine nature I neither
can nor acknowledge nor know; but Father, Son and
Holy Ghost are distinguished in Scripture by their
different operations, and by those only; and Holy writ

would seem to point out that they are not to be ~~imagined as equal~~ supposed different inough
close; by styling the word God, and by shewing that God, the
father and son, 60 MYSTERY UNMASKED.

(tho' not the latter
as to his human
nature) are the
spirit of comfort
Joh. 17. 18 and 23.

That the Eternity
of Christ relates
either to his
predestination
as man and the
son of the Deity
in the divine

purpose, see
1 Pet. 1. 20. Eph.
1. 4. 3, 11. 2 Tim
1. 9. an origin
he had in common
with the whole
creation Heb 4. 3.

ovels to his
divinity, and
relates to him
as God and there-
fore the first
cause not

only consistently with the divine attributes,
but subservient to the manifestation both of
God's infinite justice and love; and to the pro-
curement of that just tribute of praise and
glory due to the Almighty on account of
these perfections. It was as natural for the
fall'n Adam to generate an impure posterity,
as for a corrupt tree to produce evil fruit,
or a tainted stream to issue from a polluted
fountain. That such a corrupt nature is
really derived to us is plain from experience
and Scripture, both of which teach us that
our imaginations are evil continually: even
the just man falleth seven times a day; there
is none righteous, no not one; we are born
in sin, and by nature the children of wrath:
evils surround us from the womb, and sin
grows up along with us. But how is it
reconcilable to infinite justice and love, that
creatures should sin through an innate dis-
position and tendency not to be avoided:
and how could the Almighty, consistent with
omniscience and infinite benevolence, create
beings whom he knew would be subject to
sin and its hapless consequences, not only
the ill consequence of their own sin, but of

Subordinate to any other; otherwise the fullness of the ^{other}
God head could not be in him Joh. 2. 9. and he could
have no pretensions to hold himself equal with
God Phil. 2. 6. and the word tho' proceeding from
God, could not be asserted Joh. 1. 1. to be God himself.
The divinity created of universe for the sake of man
of the man, which had its first place in God's love.

other peoples also? We must then examine these points, and see wherein the supposed grievance consists. But let us first see if the hardship said to be our inheritance be confirmed by the menace in the second commandment, "of visiting the sins of the parents on their posterity." This is not so much denounced against the children, as *in terrorum* against the parents. Therefore, with respect to the execution thereof on the descendants, some allowance is requisite: the strictest and most severe sense is an impossibility; for the vengeance, literally, is to reach to the third generation, and even beyond; whereas, agreeable to the divine goodness, the person who exerts his utmost endeavours to please and obey God, has mercy promised him in behalf of thousands of his posterity. Now, by virtue of this promise, the son of a righteous man, how reprobate soever his grandfire might be, is intitled to the inheritance of a blessing instead of a curse. So that it is possible, in the strict construction, the two declarations may run counter

terrorum

62 MYSTERY UNMASKED.

counter to each other, and therefore such construction is wrong. What is right remains for enquiry. With regard to the sin of idolatry, it being only a ritual crime, forbidden merely by revealed law, with a penalty particularly annexed to it, it relates not to morality; the passions are not concerned therein; with respect to them, 'tis an indifferent act, and there is no hereditary, no natural temptation to this sort of transgression, but the whole is a matter entirely wilful. If the father commits this sin then, the son knows it to be an express vice, and knows the penalty annexed to it; if therefore he follows his father's steps, he, in open defiance to the effects, dares to avow his father's transgression, and confirms the ill example set of despising God's positive commands, even in a matter of the utmost indifference, and consents to take the worst consequences upon himself. But, if he disapproves of his father's idolatry, is uninfluenced by his example (for in this lies the danger here to posterity), and observes God's will in general,

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general, he is so far from being liable to Heaven's displeasure, that he secures divine mercy both to himself, and future generations ; who following his good example will fare the better on his account, as well as their own. =====

== In this particular case then it is in every person's power not only to avert the punishment but procure good ; all transgression must be voluntary, and the visitation void of injustice : and the menace cannot relate merely to parental sin, except as to the ill consequences of a bad example, without a contradiction. We read in Ezechiel c. xviii. ver. 19. "Doth not the son bear the iniquity of the father? When the son hath done that which is lawful, he shall surely live." But we find that Adam's transgression deprived both him and his posterity of Paradise. In Adam all die, in Adam all transgress ; as Levi paid tithes to Melchisedec in the loins of Abraham, Heb. vii. Through him we are born in sin, and the children of wrath. Let us try to find the injustice of this. Adam was certainly expelled Paradise on account

{ Printer, omit }
{ the break here. }

64 MYSTERY UNMASKED.

account of his transgression: yet this event being certain to God, there was no alteration in the divine plan; and Adam, after receiving the mortification due to his disobedience, was placed in a state most suitable to such a being; and he was undoubtedly placed in Paradise on the certainty of his crime, the loss of such a station being judged the most adequate punishment to his offence; for God could not be unacquainted with what Adam would attempt, and therefore could never have intended his stay in that blissful abode, not that he would have turned him out undeservedly, but because he knew he would deserve it: Adam therefore suffered only an imaginary evil, necessary to deter him from future guilt, and keep him in the track laid out for him, which otherwise he would run out of, being at liberty to do so; and his posterity really lost no inheritance, but undoubtedly fill the station always assigned by the Almighty: therefore, though Adam's descendants sustain a loss in human apprehension, they suffer none in reality; but enjoy as much

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much as it is God's will and intention they should do : to suppose otherwise, is to conceive such a mutability in the Deity as is utterly inconsistent with his absolute perfection. But it is asked, if Adam had not transgressed, which was wholly at his option, whether he would not have secured Paradise to mankind? The reply is, that the term *if* relates to the uncertainty of human knowledge, and has no place in omniscience : for, though Adam's conduct was at his option, yet infinite knowledge was at once certain both of his option and his conduct. And this must be, because all things are present, and nothing future to God, whose name is "I am : " past and future relating to limited capacities, which cannot describe God's instant comprehension of whole duration, because we cannot comprehend it ourselves, and can only tell what it is not : St. John says, " Time shall be no more," Rev. x. 6. And that excellent sketch of Eternity in Plutarch cannot be too much admired, " God, we should say, is ; and is, " with respect to no time, but relative to an " immoveable, timeless, indeclinable sempiternal, " ternity,

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“ternity, and of which nothing is before,
 “or after, or new; but being one, with
 “one now, fills Eternity; and solely is
 “in this respect in reality a being, neither
 “past, nor future, nor beginning nor end-
 “ing.” And Plato, who styles God, the
 being, or that which is, says “we ascribe
 “to the Eternal Being, *was* and *shall be*,
 “as if gradation of time respected him:
 “but this is an impropriety of speech; we
 “mention him as one who was and is to be,
 “of whom strictly speaking we can only say
 “that he is:” See Plutarch on the word
Ei, and Plato’s Phædrus and Timæus. Thus
 the terms, *a parte ante* and *a parte post* are
 nonsensical and absurd: infinity whether of
 duration or of any other sort cannot consist
 of parts; as a part added must enlarge what
 was before at its utmost extent, and a part
 subtracted must render it less than infinite;
 which by restoring unity thereto, will not
 be restored to infinity, for if limited before,
 its limitation is removed only one determi-
 nate degree further off now.

[†] Thus every deter-
 minate quantity
 of space comparatively [†] greater or smaller, dressed
 according to the standard of our limited faculties of
 perception, are infinitely small and equally nothing,
 being totally ~~absorbed~~ evanescent and lost in the divine
 immensity.

dressed to God, are the fantastical dreams
 of schoolmen, and relate only to human
 ideas; can a fact and the fore-knowledge
 thereof be together? The omnipresent
 knowledge of God then, instead of prov-
 ing prescience, destroys and swallows it
 up. So predestination implies a priority
 of time to performance; therefore there is
 a limitation to the act of an unlimited
 power, and eternity is to be measured by
 events, and yet is confessedly unmeasurable.
 So that as the term predestination is men-
 tioned in Scripture, as Ephes. i. 11, it is to
 accommodate things to human ideas, and the
 order in which short-sighted mortals appre-
 hend them; whereas our conduct, election,
 condemnation and doom are all equally pre-
 sent to the infinite being: Thus, "si parva
 licet componere magnis," Vir. Geor. a per-
 son seated in a house can only observe gra-
 dually the motion of one small tract of the
 Heavens after another, while he that is on
 a Mountain discerns the revolution of the
 whole hemisphere at once. But you say
 though the loss of Paradise to mankind be

tract

68 MYSTERY UNMASKED.

accounted for; what must we conclude from our being sinners at our birth, and receiving the wages of such sin and of Adam's also; the death we die in Adam, the death unto immortal bliss? or of God's benevolence, who could permit sin, or create persons whom he knew would incur sin? In answer to this last; besides that prescience relates only to human notions and progression respects not eternity, it is a most noble opportunity of exercising his benevolence; for even wilful sinners on a sincere repentance are encouraged to hope for pardon, and on due application to depend on assistance for their future preservation: "where sin abounded, grace did much more abound," Rom. v. 20. Is not this a glorious field for displaying divine love, mercy, and graciousness; those beautiful, those transporting perfections mankind are too much interested in not to admire, extol, and adore. Sin is then that greater good may come; and perfect justice requires that bliss should be the meed of faithful service not to be won without a struggle. It is not only an occasion
of

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of exerting his mercy, but of proving it to mankind, agreeable to these words of Christ, "Not because of me, but for your sakes," Joh. xii. 30. And Joh. v. 34, "I receive not testimony from man; but these things I say, that ye might be saved:" though sin may not be necessary to his bounty; yet it may to our conviction both of that attribute, and of his justice, which was satisfied in a way that must still increase our admiration of his bounty both as extended to us and our Redeemer. As to our being born in sin, we owe that and its consequences to Adam, who corrupted his own nature and derived to his posterity from vicious loins (passions like distempers being in some measure hereditary) a constitution prone to vice, nay initiated therein as Levi in Abraham's loins was in the payment of tithes, which is such a deformity in itself, as to be abominable in the sight of a being of absolute perfection; wherefore it deserveth God's damnation; the divine purity if no other perfections mediated might annihilate whatever creature it subsists in;

benificence

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and some purification is requisite. But then that we are born in sin and inherit the death we die in Adam will, of itself, through God's infinite goodness and mercy, and particularly through the second Adam, who is the bread of life, Joh. vi. 48, be of no evil consequence to us, but only through our own will, is plain from our Saviour's descant on the little Children; which shews us too, what to hope concerning those who know not Christ: "For when the Gentiles which "have not the law, do by nature," &c. Rom. ii. 14, 15. † More than our strength and knowledge is not required; "if ye "were blind, ye should have no sin," Joh. ix. 41. "God will not suffer ye to be

"tempted above that ye are able," 1 Cor. x. 63: † The talent we have is what we must account for, and choice only can undo us: Moreover, God knows and superintends all things; all things therefore are for the best; for he has the goodness and power to suppress what is not so: If we sin, if we suffer, God's will must be done, we cannot fathom his infinite depth: if he spares, it is Grace on proper application, as the ill. his Effects thereof are wholly removed on our sincere penitence, by the passion of Christ.

† The Odiousness of Original Sin is washed away, and we are really regenerated from it in baptism.

† The Odiousness of Original Sin is washed away, and we are really regenerated from it in baptism. The proper- sity we derive from it counter- mined by God's Grace on proper application, as the ill. his Effects thereof are wholly removed on our sincere penitence, by the passion of Christ.

† Mark 2. 17 Luke 15. 7

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his mercy; if not, yet is he just; if he is bountiful according to his will, he is just to all, not comparatively but absolutely: let any have what he pleases, every one will have the penny due; for more, we have no claim but from his bounty, which he will extend as his wisdom determines, and much beyond our deservings; and where withheld, ^{the benefit of} particulars must bear the stroke of judgement, for a general example. So if the Jews were hardened, it was justice to their manifold crimes, see Ezech. c. viii. which God turned to the benefit of man in general; their sins are a warning to us, and their sufferings for our admonition; upon whom the ends of the world are already come, 1 Cor. x. 11. and the next turn is ours, to be visited with the terrors of the Lord, and feel the thunder of his power. And thus Judas for the general salvation was hardened through a long series of villainy; his avarice by regular degrees, John xii. 6. rose at length to its meridian height. We are placed in the way of temptation, we are prone to it, our passions spur our

(as who knows whether it will be withheld wholly, or at all, it will be the consequence of our own uninfluenced conduct, voluntary as to us, disagreeable as to God, disagreeable not thro' any imperfection in Deity, but on

the contrary owing to his perfect and absolute purity and infinite love: and even in such case

will into the pit; but reason's eye espies the danger, and the glass of Christianity shews us a powerful rescue: if notwithstanding this, through precipitation or obstinacy we plunge in, the unbounded benevolence and love of God is still a faithful reserve, and on due application (nay even without, when it is his will, Rom. xi. 29.) will punctually advance to our relief: this then at the worst we have certainly to trust to, and thus are in a capacity, notwithstanding our odious parentage and an engendered propensity to vice, and even wilful failings, not only of escaping those miseries which would make us rue our existence, but of partaking of the love of our heavenly Father and thanking him for the inestimable mercies we so wonderfully experience. If we go through the fiery trial, both of sin and evil, in the manner frail mortality is expected to do, inexpressible will be the reward: therefore the temptations we are liable to, the corruption of nature which is our birth right, and which through Adam might cause our utter destruction ~~and~~ not
God

MYSTERY UNMASKED. 73

God himself condescend^{ed} to become man, for our redemption, may even tend to our everlasting felicity, and redound to the immortal honour of our Creator: and though infinite justice requires satisfaction; and a substitute properly qualified by his own innocence to atone for others, was necessary; yet so gracious is heavenly mercy, that there is more joy for ^{penitent} one sinner that repenteth than for ninety-nine just persons. And for my part, considering the unbounded goodness of God; notwithstanding the formidable menaces pronounced in Scripture it may be partly *in terrorem*, except what ~~rigour~~, justice, and example require, "for the letter killeth," says St. Paul, 2 Cor. iii. 6. "but the spirit giveth life." I am fain to

believe that the punishment even of the most wicked will be rather of the negative kind; ^{to a punishment} not inconsistent with God's benevolence; an act of Justice so qualified with mercy as by no means to be construed as an act of cruelty. and that all his creatures will obtain some degree of happiness and more felicity, or at least undergo less punishment than they even confessedly deserve; which too may serve as a foil to raise a just sense in the blessed of their happy estate and God's mercies. ^{Who} knows

That the instances even of strict Justice will have at least an indirect tendency to manifest the Divine benevolence; and the clemency that infinite goodness leaves us not without room to hope they will be tempered with, may as directly evince the same. "Judge nothing before the time (1 Cor. 4.5) and then shall every man have praise with God." — The expression of St. James that

26. 24. is indeed at first sight severe, but it may signify that it might have been for his advantage to have been at that time unborn: for delinquents like a spendthrift son may be received, but not inheritor of whole paternal estate.

74 MYSTERY UNMASKED.

knows but the arch apostate himself will resolve on repentance in the day of the Lord; and when the work is finished and the glory of God is to be compleat, will sue for mercy, and obtain more than he deserves from the all-gracious Jehovah; to whose ends his foul rebellion like the Jewish blindness Rom. xi. though contrary to his own will, is subservient and therefore is for the best, and will be attended with the most favourable consequences possible in the nature of things: but remember that this succession of events is spoken of relative to human notions, not that there is any series in eternity: and thus, when we speak of an eternal rotation of bliss and woe, there is no real succession, but a state wholly instant and invariable; and therefore they are right who hold the eternity of our doom hereafter; as when time is no more, there can be no variation, nor indeed progression, all is at once.

+ when the spiritual millennium of Christ is closed, each fleeting scene will be at an end and God be "all in all". - + But that this eternal doom will be eternal damnation I conceive not; for death & Hell in turn must learn to die.

See Rev. 20, 14. When the spiritual power of the Son of Man is resumed by God & he becomes all in all 1 Cor. 15; 24, 25.

at
he
13.
an
45.
201

MYSTERY UNMASKED. 75

“angels?” 1 Cor. vi. 3. But whatever be the punishment of guilt, let me ask, how could the justice of God have displayed itself, without room for offence; how could his mercy, without occasion for pardon; how, his exceeding abhorrence of sin, but by the extreme difficulty and the wonderful manner of our purification; which must fill us with the greatest awe, gratitude, love and adoration.

[Think not, gentle reader, I here judge my God; but strive to exert whatever talents he is graciously pleased to lend me, in testifying my gratitude by vindicating his providence and benevolence (not that it is necessary for his service but our own) and clearing up fancied difficulties in the religion he has appointed us to observe, and in particular to answer those who] assert we are in this world in a state of punishment, not of probation: ~~whereas~~ many of the ills we suffer are indeed a punishment; yet such as is due to present and peculiar offences and the fruit of our own industry, in this instant state: though many suffer great evils to

exercise

*# Some have so
considered them
selves abt. or:
sin as to*

*x x curious
idea but
+ intruding
quoting text
as relative to
a preexistent
state for instance
Jeremy 1. 5.
which in reality*

*allude to the predestinated one in God's all compre-
hensive purpose, as may be collected from Psalm
139, 15. Joh. 17, 24. 1 Pet. 1. 20. and Heb 4, 3. Ephes. 1, 4.
and 3, 11. 2 Tim 1, 9. and Coloss 1. 19. — God, by Isaiah;
45. 4. says of Cyrus I have surnamed thee tho' thou hast
not known me: as he would, in a preexistent state the*

subsequent verse, relates either to Eternity of the
Divine purpose; or agreeable to prophetic manner
represents things to come, as strongly as if already
past.

76 MYSTERY UNMASKED.

exercise that christian-like and truly desir-
able virtue of patience; which will through
Christ receive abundant reward, being the
noblest proof of our faith in him: If we
are prone to temptation, yet we are not so
above what God ^{will} render us able to bear; ⁺
in the danger lies the prize; if we persist
in a firm faith in Christ, we shall not only
be safe but triumphant; heavenly blifs will
crown our perseverance, and make ample
amends for the trial of our constancy. But
if wickedness in general exceedingly a-
bounds, let us hope that it is not as to the
most part to be imputed to the will but the
weakness of man, ^{thoughtless in being, and credulous of}
~~self~~ seduced by the superior
subtlety of an indefatigable foe, who not
only was able to corrupt man whilst perfect
as his nature was capable of being, but
was induced by his great sufficiency to con-
tend with the Almighty who alone was
able by his gracious attention to the merits
of our Redeemer to save us from so tre-
mendous an adversary, "as a roaring lion
"walking about seeking whom he might
"devour," 1 Pet. v. 8, "We wrestle
"not

if we seek and
use our endea-
vours to deserve
his assistance,
relying on our
mediator's merits
to supply the rest.
but

MYSTERY UNMASKED. 77

“not against flesh and blood, but against
 “principalities, and require the shield of
 “faith and the whole armour of God,”
 Ephes. vi. ^{1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.} If we are equally criminal
 with the fallen angels, [and notwithstanding
 our earnest endeavours to live agreeable to
 our faith in Christ, ~~we~~ must abide the
 sentence due to former guilt, which how-
 ever 'tis difficult to see how we could lose
 the consciousness of, if incurred while we
 enjoyed a perfect understanding, and seem
 still to do so;] how is it that, [instead of
 condemnation, we shall not only be ac-
 quitted, but [†] St. Paul says, 1 Cor. vi.
 3, “Know ye not that we shall judge
 “angels?” Which may occasion the chief
 indignation of those disgraced beings to-
 ward mankind, who being inferior to them,
 and yet having free will, they strive to
 draw ~~them~~ into ruin to prevent their own
 mortification; though these invidious at-
 tempts will only ~~increase their shame~~

~~any merit their own confession of sin~~



Dis: on
 In: vol. In treating of original sin, having oc-
 casion to speak of the certainty of the
 divine knowledge of events, and concern-
 ing

† If we offended in
 a previous state
 it is conceivable
 how we are uncon-
 scious thereof, if
 we enjoyed a perfect
 understanding, or
 still so. again,

† which protection
 we are secure of
 on due application
 for divine mercy
 and grace to
 grant us pardon
 and protection

† a better life here
 we shall have
 reward, which is
 not worth to
 follow punish-
 ment, but
 trial; we shall
 not be looked on
 as just emerged
 from a state of
 condemnation,
 but from crimi-
 nals that
 into judges
 for

78 MYSTERY UNMASKED.

ing predestination ; the less remains for this place. To shew that human liberty is not affected thereby ; we need only have recourse to experience and intuition : from the inward acquaintance each person has with what passes within himself, 'tis found that the human will is free ; and tho' determined oft by external objects, by our passions, and sometimes by our reason, yet ~~it~~ is not necessarily so by any thing in particular, but only as we ourselves suffer it to be ; and in spite of any biases, any influence whatever, 'tis in our power to resolve and to act *pro* or *con* as our option is. For though too often and in too many 'tis exceeding difficult, through habit and inclination, to determine contrary to a particular attachment ; so difficult that many will not fight it out ; yet 'tis possible to be done ; and that they yield, is by their own consent, rather than pursue a resolution excessively contrary to the bent of their passions. I cannot list under the banners of Mr. Locke, at the head of those who say, the will is determined by uneasiness, and

MYSTERY UNMASKED. 79

and thereby confound volition with inclination; whereas nothing is more frequent than to exert the former in direct opposition to the latter: those slaves of destiny thus introduce invincible fate, annihilating the very existence of all freedom: but, what is surprizing, to avoid the appearance of confounding will with appetite, this last is reputed the same with the uneasiness which is sometimes the consequence of such appetite, that is, when 'tis debarred from satisfaction; and thus, by arguing that the will is determined by uneasiness, they maintain that it is always ruled by our appetites, desires, and passions; and that man is no longer that rational being he has all this while conceited himself to be.

Should any one conceive an uneasiness by reason of another's purse or wife, and suffer his will to be determined thereby, an English jury would teach him to his cost, that his will ought to have made some other determination, and obeyed the dictates of a more sober monitor: Mr. Locke would have been staggered, had he reflected what

+ agreeable to the doctrine of Aristippus;

if a murderer tell his judge, fate decreed & crime is inevitable, judge may well reply, fate decreed this crime of thine to be voluntary; it

effect compelled not thy

act tho' it ascertained it; therefore most probably it has never tried of gallows for thy reward; tho' it does not absolutely compel thy king to refuse pardon; first as it is in fate whether he will choose to pardon thee or not.

optime

80 MYSTERY UNMASKED.

effect the conclusion of so fine a reasoner must have on impetuous youth, whose overboiling passions without such a spur are more than sufficient to overthrow the barriers of reason. Let any man examine his own conduct, he will unquestionably find instances wherein he has determined against the bias of his inclinations; and other instances wherein he has acted merely from caprice, as it were purely and solely to exert the power of his will when his reason and judgement has recommended the contrary, and no particular attachment influenced his conduct, which has been the pure effect of a voluntary despotism; when the will, (disengaged from the violence of the passions and the austerity of reason,) vouchsafes indulgence to insinuating imagination, which slyly takes the opportunity, while reason and the passions those powerful directors of the mind recede from their alternate sway, to present its whims, humours and fancies, for the approbation of the will and the entertainment and relaxation of the soul. The term *desire* is indeed

may have prompt
some close

of the

MYSTERY UNMASKED. 81

deed used in a larger sense than to signify *the desires*, and imports a disposition in general as well to mental as to carnal motives; and thus a disposition in behalf of reason is a desire, as well as a lust to indulge a particular passion; and the sensation caused in the soul by the efforts of reason encountring the passions, is an uneasiness, as well as the emotion arising from a delay in the gratification of an affection; so that when reason subdues appetite, it does so by a greater desire and uneasiness *on* its behalf, than on the score of the particular passion; but though the sense of approaching guilt heightens the uneasiness springing from an unsatisfied passion, yet I apprehend this increase of uneasiness arises from the passion itself, as a torrent, raging with more fury where it meets an obstacle, than when it flows uninterrupted; for reason, like the sun, administers joy and pleasure to the soul; and we find, the more reason and right prevails, the more sensibly the uneasiness occasioned by the conflict abates, and where the victory is compleated, our satisfaction

G

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† whereas on the
 contrary when a
 passion becomes
 prevalent, the
 desire indeed af-
 -ter satisfaction
 ceases, but a
 greater uneasiness
 arises from a sense
 of mind is the
 certain conse-
 quence: and for
 sometimes found
 that the will
 carries the day
 for reason, even
 when reluctance
 and uneasiness
 appear ^{wholly} on the
 side of the passi-
 ons; these for-
 midable allies
 being routed
 all together

faction becomes perfect. † But to shew that
 the will is not always determined by an un-
 easiness either to forbear or do aught con-
 trary, or by any thing else beside its own
 spontaneous decision, which in reality con-
 stitutes the essence of will, for that is not
 voluntary which is of course and inevitably
 by any other cause; let us refer to expe-
 rience: Thus if my reason was to dictate
 to me some ~~material business~~ ^{unpleasant undertaking}, appetite at
 the same time was to suggest some other pur-
 suit; yet can I by a mere act of the will
 follow neither of these prompters, but de-
 termine to continue here writing, though
 this (let us suppose) is a matter of indiffer-
 ence as to any reason, inclination, or other
 motive, but wholly arbitrary: Again I can
 now hum a tune, or remain silent, as I will,
 without feeling the least uneasiness by pre-
 ferring either to the other. Since liberty,
 that symbol of omnipotence, as reason is a
 glimmering of omniscience, is so self-evi-
 dent; to undertake the proof that it is,
 by other arguments, is as superfluous; as to
 set about convincing a man that he hears

as with a sound judgment. ^{because} conscience one of its vanity of sensual plea-
 sures, tho' remorse of conscience is a guilty uneasiness. May be
 quite out of the question yet merely a discreet choice shall enable him
 to stem the uneasiness of unsatisfied desires; and this without any con-
 trasting desire to be victorious but barely a dispassionate conviction
 of joys painted after are fleeting imaginary or unsubstantial: it may
 even be effected by a mere arbitrary effort of will to make a

and of its own power, as if a man should say, I will deliver myself of
with a pleasure merely to use my power, when this restraint may
as means be owing to any desire or uneasiness arising from
temptation, curiosity or longing to experience his own strength
or of mind may be quite indiff: as to 4th p. 4th of whole measure
owed from the Will's free approbation of a mere suggestion of

MYSTERY UNMASKED. 83

because he has organs of a fit construction
and in a suitable state; whereas his percep-
tion of your words renders all other proofs
ridiculous. It being plain then from intui-
tion that human freedom is, the certainty of
God's knowledge does not destroy it; so
neither does human volition destroy omni-
science. You say that in the order in which
the human understanding takes notice of
things, there is a series and succession of
facts; and relatively to us and this order,
there is a time when certain events are not,
which yet then God is certain of, and this
certainty with respect to process of time is
fore-knowledge: and therefore it being
known what will be, an event must be as it
is known it will be; or else if it can be
otherwise, it cannot be known what it will
be. In answer, the true reasoning seems to
be, that the succession of events bears no
manner of relation to God; but merely
respects human abilities, and the progress
man makes within himself. God takes not
notice of things in the order and arrange-
ment ~~our limited faculties make of them:~~

thought, an appro-
bation of genuine
of spring of & will,
apert. Autocracy.

+ they appear
in to

84 MYSTERY UNMASKED.

his knowledge of events is in the aggregate, and bears no relation to progression; and if we form an idea of such a relation, it is ill founded, and arises from ^{comparing} ~~a comparison of~~ divine knowledge ^{with} ~~to~~ human: for if a man has a certain prospect of an event at a distance, it is prescience, as of eclipses; and the event must be in proportion to his knowledge: but God's knowledge not being prescience, nothing being at a distance but all things present to him, his knowledge has no effect as to ^{the} necessity of events, since they, and the knowledge of them is simultaneous; ~~but~~ the manner and nature of such knowledge our confined powers cannot reach to, and all enquiries about infinity what it is, must be referred to intuition when time is no more: what it is not, is all our temporary faculties can apprehend. By this reasoning, the two main objections to human liberty fall to the ground: one is, ~~that~~ whatever we are liberty to do or omit indifferently is contingent, and therefore uncertain; but this contingency ^{only} respects us; the event is not depending in the sight of

MYSTERY UNMASKED. 85

of God, but is present; it is not to be, but is; there being as we have said no progression with respect to him, to whom order of time bears no relation, to whom one day and a thousand years are equally a point; and the distance from the stars of Cancer to those of Capricorn, are as much a blank to infinity, as the space between neighbouring particles of water. [#] The other objection is that certainty implies necessity, and destroys liberty; whereas there is no futurity of events with respect to God, and therefore no prescience; the knowledge and the certainty ^{are} not prior to the fact, but ^{they} are together, therefore there is no absolute preordination: if in man's gradual and limited apprehension whatever is, was to be; this only imports (whether through choice or compulsion) that it was to be, because it is, that is the present with respect to our conceptions was future; but not necessary, which depends on constraint; for it might have been contingent and a matter of choice, and as such uncertain while future; but such futurity holds not in infinity of capacity,

were all the known Constellations and the intermediate space included in some vast globe and the Universe crowded with innumerable myriads of such enormous spheres revolving at suitable distances, yet these their orbits and their intervals with respect to infinity would be all a point: every degree of quantity, comparatively small or great, few or many, much or

G 3

little with respect to the standard of our limited faculties are all equally nothing as to the Deity; for as that which is a grain of sand to us, is a ponderous Rock to a pygmy, and as the same objects appear great or small to us according as viewed ^{at} the different ends of a telescope,

so what appears immensely large or remote to us, is infinitely minute and at no degree of distance in regard to the unbounded comprehension of the Omnipresent Being.

86 MYSTERY UNMASKED.

city, in which all is equally present, and things are known because they are, not that they are because they are known.

And matters of option are known and certain, not because they are to be, or

could have been that there ^{was} ~~is~~ an impossibility ^{that they} ~~of their~~ being otherwise; but because they are,

and really are not otherwise: so that

the certainty ~~which is~~ in the nature of ar-

bitrary things, whether they are known or

not, is because they are, and not because

they are to be; which is only with respect

to our powers of conception, with regard

to which they are future and contingent:

and many things are contingent and future,

though they are at the same time ^{in other respects} present

and certain; that is, events ~~that are~~ really

past and transacted in some places, are not

till afterwards known in others where they

are still contingent, and ~~the chance may~~ ^{though they}

~~be equal whether they will be known to be~~ ^{as yet there was a possibility}

~~as they are, or not to.~~ ^{yet there was a possibility} So that it is with

relation to our limited powers that things

are contingent and future, and are still in

our option to be done or omitted, though

the transaction is actually present to God;

and

MYSTERY UNMASKED. 87

and yet such ~~things~~ are free actions though ~~they are~~ certain; which certainty is because our election is certain: and is therefore certain, and certainly known to God, because it is present with regard to him, though as to us future and uncertain. And the term, *must be*, cannot respect God and his operations, as it relates to future, whereas with him nothing is future; and it cannot respect us in things that are contingent: it is therefore an impropriety of speech in such case, arising from ~~our~~ adapting things to God agreeably to human ideas; as when we assert a thing *was to be*, signifying that it must have been, because it was certain and known to God; whereas the certainty of arbitrary things is, because there is no real futurity in the nature of things, but an universal presence as in the divine idea; and therefore no previous compulsion as to him; so neither as to us, to whom things still in our option ^{as far} are contingent and uncertain.† Liberty then de-

that there is a possibility of their being otherwise

88 MYSTERY UNMASKED.

God is certain: and a voluntary thing may in different respects be both certain and uncertain; certain to whom it is present, contingent to whom ~~it is~~ future.



THE Eucharist in itself is a plain and rational rite; in commemoration and figurative of the oblation Christ made for mankind. But the necessity of this oblation not being understood by some; and the church of Rome having corrupted this ceremony; and likewise difficulties arising in the minds of scrupulous persons, touching the worthiness of such as may celebrate this important rite: to set all these points in a clear light is my present aim: but as this is properly the department of the divine; it shall be succinctly treated of as possible; and only as far as falls in with my general plan, of clearing up doubts and difficulties in religious matters, and removing obstacles on our parts, to that concurrence of faith and union of sects, as must render a church truly Catholic; an undertaking

*confirming
Covenant.*

MYSTERY UNMASKED. 89

undertaking that seemed to be necessary, and yet in particular points could not be so well managed by Clergymen, as being subscribers; which yet they are on account of a tacit toleration there is of explaining the articles variously; which is however unwarrantable chicane, till determined by authority.

The introduction of sin into the world is so offensive to the purity and perfection of God, as to render a suitable expiation thereof necessary; so that the subject sin is inherent in must be abolished, or find an equivalent ransom: now what is sinful cannot be the ransom of sin; for being unequal to its own incumbrance, it cannot undertake the burden of others. Thus the seed of Adam, partaking of the corruption of his nature, were all disqualified: and the woman having tempted the man, owed him a recompense: a woman without the help of man bore a child, who being baptized of John, was cleansed from hereditary sin by water and the Holy Ghost. He likewise preserving himself
from

90 MYSTERY UNMASKED.

from all personal guilt, became a proper sacrifice for sin and sinners. Clothed in this person, the Deity revealed to man the exceeding sinfulness of sin, which made such a ransom necessary. He taught us that by taking our sins and sufferings on himself, he had power both to assist and save us, provided we sincerely believe and testify our faith in him, by our obedience and attachment to his precepts; and as a pledge of the mutual engagement of strenuous faith on our side, and gracious mercy on his, and likewise as a token, representative, and memento of his actual passion then pronounced and speedily performed on our behalf, administered bread and wine to the Apostles, charging them to do so in remembrance of him, and of what he did for man; that every repetition of this act, might revive the memory of the service, confirm our faith in what remains by reminding us of what he performed, and be from time to time a renewal of the glorious covenant.

The

MYSTERY UNMASKED. 91

The church of Rome holds that this bread and wine by consecration and, as it were, a holy legerdemain, is metamorphosed into the real body and blood of Christ, bleeding and tortured no more, but impassive and immortalized as he now is in heaven; and under this supposition adores it as their God. But he recommended the bread and wine to the apostles to remember him, not, cannibal like, to eat him, any more than he eat himself; bidding them, as St. Paul 1 Cor. ii. 25. comments on Luke xxii. 19, 20. "This do ye, "as oft as ye shall drink it, in remembrance of me;" calling it not the blood of Christ, but the testament of his blood: thus charging them to commemorate his passion, the fruits of which those that are qualified by faith operating repentance and the best endeavours at a holy life, should be real partakers of, not carnally, yet most effectually enjoying the body and blood of their Redeemer. Read also the 26, 27, and 28 verses, and 1 Cor. x. 17, where the substance we eat and partake of

XI.

+ taking the word in Matt. 26, 28. literally not figurative -ly as it frequent -ly is used in scripture; see Gen. 40; 12, 24 18. - Ezech. 37, 11. Dan. 2, 28. 7; 17 24. 8, 21. - Matt. 13, 30. Gal. A, 24. where it signifies, to represent, as it must abound.

+ May they hold each person receives X. the entire body, so there are as many X. as communicants; & if bread is altered in substance yet not in its properties.

as the ancients eat Manna Joh. 6.

[#] as the liquor is stiled the produce of it, wine Mark.
26, 29

[#] the virtue of
his blood,

~~the virtue of~~
~~his blood~~

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is declared to be bread, [#] the pledges where-
in, through faith, our souls most power-
fully receive the Lord's body, [#] and the
blessings arising from his passion. And
if the wine was no longer so, it would
not intoxicate; which that it can, see

1 Cor. xi. 21. [#]

[#] our saviour
plainly indicates

that it was wine
he drank Mark.

14. 25. notwith-
standing the

metaphor in
the preceding

verse: And
whereas he

talks of the
eating his flesh

Joh. 6. 53. yet

this is by a
figure he

makes reci-
procal use of

for as bread

But christian charity requires us not to
be bitter against such as excess of devotion
carries into error; for though adoration
of the creature is forbidden, and veneration
to reputed symbols of the Deity, was
the first advance toward idolatry, yet
Christ's representative, even though the
representative of his humanity, cannot be
treated with too much reverence; as a
subordinate magistrate, though not per-
sonally the supreme, yet potentially is so. [†] and

But the eating and digesting of Christ's ^{withal}
body, though undoubtedly now immortal, ^{contrary}
and the perpetual recreation of it, is a ^{to Heb.}
tenet so big with absurdity, [†] that though 25, 26.

Christian love requires a favourable al-
lowance to human errors, persons so grossly
mised must be considered as objects of com-
miseration:

is emphatically stiled the staff of life,
he chooses it to represent the purchase of eternal
life, and calling it his body, he on the contrary
stiles his body bread ver. 40, 51 & 58. substituting
one for the other; the soul receiving the same kind of

benefit from the sacrifice of his body, tho' in a superior degree, as our bodies from the restorative powers of the other: But he presently demonstrates, that tho' he familiarizes his doctrine by corporeal

MYSTERY UNMASKED.

93

miseration: I will only add, that the errors of that church afford too much reason to the Jews to reject Christianity.

Now, concerning the worthiness and due preparation of partakers of the Lord's supper: Many turn their backs on the Lord's table, out of an opinion that they are unfit guests there, for want of preparing themselves by a perusal of some weekly form of devotion; or because they have lately committed some culpable actions, by which they are too unclean to be partakers of that holy entertainment; which, however, claims our highest veneration, and is not to be approached but with the utmost sanctity, and with unspotted robes, which if defiled by accident or neglect ought to be purified as much as possible in the waters of contrition. These are so far from being just excuses for us to shun the blessed sacrament, that our absenting ourselves therefrom on such accounts is an heinous aggravation of our sins. It looks as if we neglect our duty through despair of God's mercy, or through indiffe-

rence

^{images} yet he really alludes to a spiritual food, and that neither bread nor his body are effectual to eternal life without the soul's belief of the word of truth, the dictates of his holy spirit ver. 63. —

Did I bread & wine become his body & blood; his body & blood would be liable to be devoured by rats & mice, and other vermin.

94 MYSTERY UNMASKED.

rence about the matter, while we give ourselves up to evil ways; or else presume too far on his goodness while we chuse to go on in wilful sin, rather than be at the pains of reflecting on our past wickedness, and seriously promising an amendment of life; deliberately postponing and laying aside our repentance, and unconcernedly resigning ourselves to sin, thereby hazarding God's favour entirely, who may give us up to be so hardened as by degrees to approve of sin, despise penitence, and be lost in total night. We may as well imagine, that the grievousness of our offences is a sufficient plea for us to abstain from prayer as from sacrament. Surely none ought either to pray or communicate without penitence; the Almighty is not to be approached in a frivolous, superficial manner; yet we are not therefore excused from the one or the other of these duties; on the contrary, we must repent as soon as possible, while any time is yet left, that we may be qualified for the performance of both. He therefore that not having opportunity

MYSTERY UNMASKED. 95

opportunity to turn over books of devotion, or hath even carelessly neglected it, yet makes use of a day, a single hour, the very time of divine service, in deeply reflecting on, and heartily repenting of, his sins, and fervently praying to God for pardon, suffering not worldly matters (though involuntarily intruding) to remove the grand object from his mental sight; and firmly resolves, and makes serious promises of a regular course of life for the future (not that this is to be performed in any ~~frivolous~~ ^{trivial} manner; but the less time you have allotted for it, the more criminal you are, through your neglect, and the more earnest and anxious you ought to be to expiate it by contrition and prayer); is in a much fairer way to salvation than he who, pleading the want of early preparation, and a more seasonable repentance, lays aside the glorious opportunity of renewing the covenant, and of receiving the pledge of his salvation, and mistrusts the gracious summons of his Redeemer, "Come unto me, all ye that
"labour."

96 MYSTERY UNMASKED.

“labour.” It is indeed difficult to see how such a person as the latter offers up his prayers in a proper manner, when he assists at the public service of the church. Does he not faithfully repent of his errors, and stedfastly promise a new life, at the same time that he prays to God for his forgiveness of past trespasses? If he does this, he performs what is required of him before he comes to the Lord’s table, and need therefore not be afraid of approaching it unworthily; for otherwise, who is there that is truly worthy? All worthiness consists in our endeavours to be less unworthy. Even the angels are not without spot. Let that wretch tremble indeed at his unworthiness, who presumes to approach the Lord’s table, through secular views, without compunction, perhaps with a thorough contempt of all religion; his condition appears, if possible, worse than that of those who wholly absent themselves from the holy communion in consequence of the same abandoned principles. For the sake of persons of nice consciences

MYSTERY UNMASKED. 97

ences let me say, that a diffidence of ourselves that we shall not be able to keep our promises of amendment is no reason why we should forbear to make such promises : it is a great sin to make an insincere engagement with God ; it is also a great sin to abstain from making any engagement at all : it is our duty to promise ; it is our duty to perform according to our utmost power. We must desire and strive constantly to leave wickedness, and must not be diffident of God's mercy and grace, the one to assist us in the works of repentance, the other to pardon human frailty. Let us take especial care that this diffidence arise not from a secret bent and longing to continue in the paths of sin, and even a calm resignation thereto, rather than from a conscience and conviction of the instability of human purposes, and the frailty of our nature ; which is so far just, while we do not desperately and wilfully resign ourselves to such propensity, as it makes us rather cleave to God for assistance, than presumptuously confide in the single strength

98 MYSTERY UNMASKED.

of our own weak resolution, and too too feeble endeavours. And as to a sense of our own impurity, we certainly ought to render ourselves as pure as possible, and the more we have neglected this already, the more we ought to exert ourselves to redeem the lost time. Our impurity is no insignificant matter, and requires the deepest contrition; but it is better to approach with true repentance, than to abscond through false respect; it is safer to trust to the mercy of our bounteous God than to mistrust it; and though reverence may be a good motive for retiring, remorse is a sure ground for our reliance. The present opportunity may never be recovered, or again as much, perhaps more neglected. But indeed it is far the best to have our lamps as much as possible in readiness, that we may not be overtaken altogether unprepared at the last. And who knows but it might happen at the very instant of our withdrawing from the Lord's table! So that on all accounts, it is more eligible to throw ourselves devoutly and absolutely
on

MYSTERY UNMASKED. 99

on his infinite mercy immediately, than to build on any greater merits we may attain to hereafter. Yet 'tis very far from being intended here to exculpate a want of decency and reverence; but to convince and instruct those who set formal devotion too much in competition with real. But those who are precise observers of a set form of preparation, I would advise to suppose each week duly that the next Sunday there may be an occasion of taking the sacrament, and to prepare themselves accordingly in the same manner as against any particular time; that their conduct may be always as blameless as possible: for though we ought to be attentive to our duty before we approach the holy communion, yet we have no privilege to be more remiss in it at any other time: though many behave after receiving the sacrament, as if like the payment of a bill it procured fresh credit; whereas a past pardon ought to appear *in terrorem*, being a caution and condition to avoid future offences. +

+ The most reasonable excuse for withdrawing is the setting a bad example to others who might conclude our confidence when they know any recent irregularities we have been guilty of arises from irreverence rather than

H 2

CONCERN-

from repentance and be too apt to copy the supposed precedent; yet our future sobriety of behaviour may in a good measure remove this unhappy consequence: nay further to avoid this ill effect it seems better on such occasion even to prefer private to public devotion and to be absent from prayer as well as sacrament; since

retiring may by setting an apparent example of disregard have as ill an effect as receiving: but if we bring ourselves into this situation it ought to affect us sensibly, and having transgressed once, we ought to be the more circumspect not to be obliged to repeat such disgraceful conduct.

100 MYSTERY UNMASKED.



CONCERNING our Saviour's descent into hell, there are so many great and good divines who hold that he went not into the mansions of the damned; that what I here

+ — But tho' the situation of that state is represented as low with respect to our present station, yet that seems to be only to accommodate things to human notions, as heaven is described to be on high, tho' those parts of the Universe which are high with respect

offer is proposed with the utmost deference to their opinions; as I cannot help dissenting therefrom, and believing the Creed and the third article of the church in the most literal sense. +

We all die in Adam, but Christ rescued us from that death by dying for us: by this death then cannot be meant the natural dissolution of the soul and body: this kind of death we undergo at this day. The death Christ rescues man from is the everlasting perishing of the body, and the condemnation of the soul to the realms of woe, the inheritance of sin; raising us to a life of endless bliss and happiness.

That Christ undertook the whole punishment due to man, body and soul, is reasonable; that there might be a full expiation; otherwise God's justice would be unsatisfied. Meer death could be no expiation;

to us at noon, are at midnight quite the reverse, and tho' we should think the central parts of the globe to be regions of torment wicked spirits are sentenced to, yet there is as much room to imagine they are sometimes rather above than below the surface of the Earth; as Satan is stiled "The prince of the

power of the Air" Ephes 2.2. Therefore the representation of a Descent may be only to suit our ideas, and without having an actual regard to the real state of that unknown state; as the miseries of unhappy spirits may not arise from place or other external source, tho

MYSTERY UNMASKED. 101

we die still in that sense: his human nature suffered our whole doom instead of us. If it was any injustice that innocence should suffer the torments of guilt, the death on the cross was injustice likewise: it was a voluntary act of love, and he suffered justly as our representative; but his benevolence toward us in consenting to represent us is amply rewarded, his personal sufferings are recompensed with immortality. It is indeed shocking to suppose God underwent infernal torments; it is also shocking to suppose he could undergo any at all: his nature is impassive. The mistake arises from a confounding of the two natures of Christ. As his human nature only suffered on the cross, so that only suffered in the other state. And he as God by reason of his ubiquity could be with the penitent thief in paradise, and present also to his human nature in hell; though as to his divinity impassive at all times. Thus the Psalmist, "If I go down to hell, thou art there also." Infinity is every where. When Christ therefore on the cross said,

H 3

"it

Further, that the great distance between heaven and hell relates rather to bliss than place we gather hence; Dives was near enough to see Lazarus in Abraham's bosom and receive an answer to his metaphorical address, from the father of the faithful: indeed

those insupportable torments are imagined as furnaces of fire and lakes of burning brimstone; doubtless allegorical, since Death and Hell must undergo the same condemnation Rev. 20. The perpetual anguish of soul is represented as unquenchable fire and endless torment as a worm whose inward gnawing will never cease.

the prospect of bliss in the midst of extreme woe
must be the height of misery. But to proceed -

102 MYSTERY UNMASKED.

"it is finished," John xix. 30; that expression does not seem to relate to the end of his passion, but to the fulfilling of the Scripture; for ver. 28. "When all things were accomplished," that is, all things previous to what was immediately to precede his expiration, he said "I thirst." that the Scripture might be fulfilled; agreeably to Psalm lxix. 21. "In my thirst they gave me vinegar." When therefore he received the vinegar, he said, "It is finished;" that is, that particular prophecy was then compleated, but all things were not, for his side was yet to be pierced, ver. 37. And he was to make his grave with the rich; and rise again, and go before his disciples into Galilee; for as St. Paul says, "If Christ be not risen, our hope is in vain." From all this we may gather the true sense in St. Peter's first epist. chap. iii. ver. 18. whose words are too strong to carry a metaphor, "Christ was put to death in the flesh, but quickened in the spirit: by which also he went" (into the other state undoubtedly, for if his arrival

And see
Rom. 1. 4.
Agreeable to
this the body of
Pharisees tell
Herod, "The
Day I shall be
perfect" L. 13. 32.

MYSTERY UNMASKED. 103

arrival among us had been meant, *came* would have been the expression ; the former relates to departure, not arrival) ; “ and “ preached unto the spirits in prison which “ some time were disobedient : ” that is, he preached through his divine spirit while his human nature underwent its trial. And this is confirmed, chap. iv. ver. 6. “ For, “ for this cause was the Gospel preached “ also to them that are dead.” From which likewise we may infer ; that those who still depart this life without the knowledge of Christ at all, will learn him in that station, where disembodied souls await the hour of judgement, and an immortalized state. Now it is not surprizing that St. Peter only should reveal this ; to whom in the keys the command and knowledge of those provinces (both that of Abraham, and that of Dives, separated by the impassable gulf) was delivered. — *That the*

Now all Men were figuratively dead, till revived by the living streams of the Gospel. — — — — — Such then as were literally so are here intended. —

and that of Dives, separated by the impassable gulf) was delivered. — That the pangs Christ endured could not arise from remorse is indisputable; but tho' he suffer'd not as a reprobate, he did as a representative; and tho' he could not be touched with a sense of guilt he never incur'd, he might with a sense of compassion he possess'd in the highest degree; his were not the pains of a sinner but a saviour; the woes he rescued mankind from being laid open to his view might make so strong an impression on a being of such exquisite tenderness that he felt for us, and our torments became his own.

tho' the satisfaction he presently received from the agreeable reflection of having effectually ransomed us from so great misery must have been an abundant recompense to so benevolent a temper for the terrible sensations he had just undergone ¹⁰⁴ MYSTERY UNMASKED.
on our account.



Rom. viii. 11. "He that raised up Christ
"from the dead shall also quicken your
"mortal bodies." And see Job xix.
25, 26.

MANY conceive a great difficulty in reconciling the resurrection of the same body to reason: for the particles of the body are in a fleeting state, and it continues not the same even while tenanted by the soul; and many parts of one body become incorporated into another; as when the human frame becomes the spoil of fish, worms, insects, cannibals, birds, and beasts of prey: our admirable Shakespeare traces the tour of a king through the paunch of a beggar. Therefore they think this identity of body consists of the same stamina and solid parts, while a sameness of fluctuating particles are not necessary thereto. But then, beside that these solids are equally the prey of other animals, and in such a continual succession, that the offals and excrements of some become the food of others perpetually,

MYSTERY UNMASKED. 105

petually, that every atom at length seems to be digested into the frame of various creatures: furthermore, there is no part of the human body that seems to remain the same even during life; but even the most solid are continually wasting, changing, and repaired by an accession of new matter, and are in a perpetual state of dissipation and renovation; and the whole body in a short space consists of a substance not the same as some time before, as to any portion of it whatever: some parts we rid ourselves of, as hair, nails, &c. which are still renewed. +

This variation of the human frame so distressed Mr. Locke, that he defined identity of person to be consciousness: but now, according to this, can a man when sober be accused of an unconscious act of foolishness? Let us examine, as identity of person is attested to so frequently, what the criterions are: the hand of Providence sets so strong a mark on each individual's person, that as a shepherd knows the individuals of his flocks by his mark, so is a

+ Beside some receive maimed early in life, and afterward arrive at a full age, when there would be too great a disparity between the separated parts for a reunion of them to be a resemblance of Christ's glorious body.

+ He says we punish not a madman for his past acts; nor do we punish a madman for such deeds tho' he still labours under the same

man
infirmity, and this indeed because we are persuaded he was not conscious of his crime; while he continued mad, we say he is the same person still, though we say in another sense he is not himself; and if Socrates asleep be unconscious of such circumstances would deny his being the same person, and were endued with the same spirit, tho' its powers being suspended,

a man knows him-
self indeed
so consciousness
is to
know
chiefly by
external
things; our
conscious-
ness is
what others
are un-
conscious
of.

his alters in circumstances: for it might as well be affirmed that one having any ^{particular} idea, as soon as that is superseded by one of a different cast, that person continues the same ^{which terms a new thing} ^{in a different way} man no longer; for man and person differ only in this that by person we may signify also a woman, by man mankind in

106 MYSTERY UNMASKED. *general*

+ and while those exterior criterions remain, tho' there is a great change of matter continually, yet this being gradual, and the major part at any particular instant being still the same, and ~~the same~~ by a new spirit, ~~never found to enter~~ such a body, ~~confessing it self to be~~ such by declaring it was conscious of having been substantially in another body or absent from this, we conclude it to be the same person, but when those external marks are signally obliterated, we have recourse to the person's discovery of certain mental impressions which we are convinced no one else had an opportunity of receiving. That the internal or external characteristics are often necessary to supply ~~and fill the place of each other.~~

Thus when Socrates was questioned by his friends concerning the order of his funeral, he replied "as you

man known by the stamp of his Maker: no one being ever the exact image of another. + Identity of person then, at least as to the purposes of the resurrection, seems to consist of sameness of lineaments, shape, stature, proportion, and contexture of parts, composed of materials the same in sort, quantity, and disposition, invigorated by animal spirits the same in quality and proportion; but above all, inhabited by the same soul, which peeps out and discovers itself in all parts of its mansion; which, when deserted by its tenant, seems but poor remains of what was; and the better part fled, the residue can scarcely be known whom it belonged to. # Now such sameness of body may be by materials altogether new, or by a great accession of new to that which is old, as a man grows up at first from a small beginning; and as a grain of mustard-seed rises to a great plant, and contains in it the principle of a numberless series of such plants by its property of receiving through its due channel, a continual supply of new matter

not only stands confessed to itself but at the same time.

please if I give you not the ship," intimating that the man would vanish and only his clothes remain; "what the grave receives is not Socrates." The soul so far surpassing the body in excellence as to be of itself deemed the whole man, of which it is strictly but

MYSTERY UNMASKED. 107

matter, to inflate and produce it to a state peculiar to it incessantly: as there is such a principle also in us to produce posterity, so there may be such a one in us ready for the season of judgement to re-produce ourselves. * Cannot Omnipotence call us out of the dust, who raised man at first therefrom; summoning the dry bones first, as described by Ezekiel? That our identity of body will rather relate to appearance than substance, seems as if it could be gathered from the total change that is to be even in those who remain alive, 1 Thes. iv. 17. and 1 Cor. xv. from ver. 50. to 53. who from a state of mutability are to become immutable, at the general and final resurrection; and from a vile body be fashioned like his glorious body; Philip. iii. 21; for 1 Cor. xv. 44, "there is a natural body, and there is a spiritual body; it is sown the one, but raised the other:" the manner of which our present capacities cannot reach to; and though not contradictory to our reason, is above it. That it will be, we know; Rom. viii. 11. *But* the body."

part, tho' indeed by far the chief, so that there is a difference in reality between spirit and person and there is between body and man; spirit and body being both requisite to enter into the composition of every man, person, or individual of the human race. the reason of this precise manner of expression is because M^r. Locke makes an ill founded distinction

between man as person, & therein confounds the latter with spirit.

108 MYSTERY UNMASKED.

But as Saint John says, 1 Epist. chap. iii. ver. 2. " It doth not yet appear what we " shall be; but we know that when he " doth appear, we shall be like him, for " we shall see him as he is." It must therefore be submitted to the infinite power, wisdom, and love of Almighty God; to whom, Father, Son, and Spirit, be all honour, praise, and thanksgiving for ever, Amen.

As the general refuscitation so much depends on the resurrection of our blessed Redeemer; for if Christ be not risen, our hope is in vain: it may not be improper to make an observation on Mr. West's admirable treatise on that grand event; for he has handled the subject in general in a masterly manner, and has alledged every thing that is most proper to be alledged in support of that particular point I am going to examine; yet his reconciliation of the various accounts of that fact, ingenious as it is, seems not to me the most probable and natural; But if his is liable to doubt, then some other explanation

MYSTERY UNMASKED. 109

explanation is necessary, to give satisfaction.

Peter and John having been actually at the sepulchre, their accounts must have the greatest weight, being from their own knowledge; for though the apostles were inspired in an extraordinary manner whenever necessary, as in the performance of miracles; yet where the human powers were sufficient, as in the relation of facts come to their knowledge, the preservation of such powers is all that was requisite, and an extraordinary interposition of the Holy Spirit would seem to be superfluous. Now John wrote his own gospel, and Peter is generally allowed to have delivered Mark's; therefore the particular accounts of Mark and John are in the first place to be attended to; and the general accounts of St. Matthew and St. Luke must be explained by the others; especially St. Matthew, as we have only a translation of his history. Not that St. Luke's and St. Matthew's gospel is false; but not full and explicit on this head as the others.

Now

or

110 MYSTERY UNMASKED.

Now St. John very particularly describes Magdalen going twice to the sepulchre; and the last time she saw our Saviour; the other Evangelists all mention the women generally as going there, but mention nothing of Magdalen's second trip; and St. Matthew says in a summary way, our Saviour was seen of them, using the plural for the singular, and not particularizing which of them saw him.[†] But St. Mark, tho' he as well as the rest only touches on the women's visit in the lump, yet alludes to John's particular account, telling us, that Christ appeared first to Mary Magdalen. Take the account then of the whole in the following order—St. Matt. says, Mary Magdalen and the other Mary (the mother of James, adds St. Luke, who adjoins Joanna and other women; as Mark mentions Salome) ere it well dawn'd (as St. John hints) came (or went) to the sepulchre to see it, says St. Matt. and reach'd there at sun-rise, says Mark; bringing spices, adds he; and St. Luke, "And behold there was a great earthquake; " for

[†] Like as the Jews
say of ^{the} Thieves
writing X^{to} the
only by one of them

MYSTERY UNMASKED. III

"for the angel of the Lord descended
 "from heaven, and came and rolled
 "back the stone from the cave's mouth,
 "and sat upon it, and his countenance
 "was like lightning, and his raiment
 "white as snow; and for fear of him
 "the keepers did shake, and became as
 "dead men;" see Matt. "And they
 "said among themselves, who shall roll
 "us away this stone from the door of the
 "sepulchre? (And when they look'd, they
 "saw that the stone was roll'd away,) for
 "it was great;" (so says St. Luke; and
 St. John says, Magdalen found it so, as it
 was she that made the report, tho' in com-
 pany with the other women, as Luke declares) *+ So she says;*
 "and entering into the sepulchre they saw *We know not*
 "a young man sitting on the right side, *where they*
 "cloathed in a long white garment," (the *have put Him*
 angel whom they supposed, and Matthew *J. 20. 2.*
 tells us, removed the stone) "and they
 "were affrighted." See Mark. On this
 (Matthew and Mark agree that) the celest-
 tial messenger bids them fear not, that he
 knew they sought Jesus of Nazareth which
 was

112 MYSTERY UNMASKED.

was crucified, and according to Luke, who takes notice that there was another apparition accompanying the person that spake, and that the women prostrated themselves through fear, asks them why they sought the living among the dead. Come,

Says Matt. lift yourselves up and approach nearer; that ye may be certain he is not here; observe and examine the place where he lay (for Luke mentions that they missed the body on their first entrance, though their understanding might have been so staggered, that they would not have been able to ascertain the fact, by reason of the surprize occasioned by the vision; which, notwithstanding the pains the angels took to recover them out of their astonishment; seems to have been the case of Magdalen on her return, and on her second visit, when she tells the supposed gardener the body was taken away; unless, on her seeing a human appearance, she recovered herself so far as to conceal the particular circumstances from a stranger, till she could learn what intelligence he would give first;

MYSTERY UNMASKED. 113

so we find in Mark, that the women were restrained by fear, or judged the affair too important to be blabbed out to all they met, and reserved the account till they came to the eleven: then the angel tells them plainly that he is risen, as he said. Remember (says he, ~~According to~~ Saint Luke, ~~for~~ they both scarce spoke at once, as said there), how he spake unto you when he was yet in Galilee; saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. Go (as Matt. adds) tell his disciples (and, Mark adds, Peter in particular who had disowned him) that he is risen from the dead, and Behold he goeth before you into Galilee; there shall ye see him (so I have told you, as the translation renders St. Matthew, as he certainly did, though his expression seems to be that in St. Mark) as he said unto you; (which is confirmed in St. Luke, and even St. Matt. himself:) and they fled with precipitation, and in great amazement, without uttering a syllable to any, till joining the eleven,

+ agreeable to a general manner of expression

or most probably the angel said both the one and the other:

to their great satisfaction, after so great astonishment, they disclosed all their extreme fear had suffered their memory to retain. See Matt. Mark, and Luke; but Magdalen in her first hurry says only, that the body is gone, see St. John; but the men (as Mark and Luke say) being dubious of the fact, Peter (says St. Luke) and John with him, as John himself says, go there, followed by Mary Magdalen; they see the clothes, and miss the body; and believed him to be stolen, on Magdalen's first report, which they ran away with instantly, without hearing all that had happened to the women; and thus return without seeing him, which is what ~~Simon and~~ Cleopas tell Jesus in the road, Luke xxiv. 24. tho' they had then heard the whole fact distinctly of the angelic apparition and revelation. But Magdalen stood (that is, remained behind Peter and John) and on looking in, as she was without the sepulchre (by which it seems Magdalen was exceeding timorous, and perhaps the first time had so lost her senses, as to have,

AB

This was not
Peter, see L. ver.
34. when y^e H. tell
them 2. Xth has
appeared to Peter

Magdalen's trans-
formation
from a timorous
and lost state
to a state of
faith and courage

MYSTERY UNMASKED. 115

have no distinct knowledge of the angels assurances, and the rest through fear and haste, in which she likewise exceeded the others, were unable to inform her thereof,) she saw two angels in white, one at the head, the other at the foot of the tomb. On their asking why she wept, she tells them (the former vision having so terrify'd her, that 'tis probable she was incapable of observing the revelation then made) the body is removed she knew not where; and turning herself back (in order to depart) Jesus appearing, she mistaking him for the gardener, asks him where the body was removed. But on his calling her by name, and in his usual tone and manner, she turned to look more full at him, and flew to embrace his knees (and worship him); but he tells her not to touch him (in the way of adoration) for he had not yet ascended; but bids her tell the disciples, that he was preparing to ascend, and perhaps repeated to her the appointment in Galilee; finding the angels words not imprinted on her mind: which St. Matthew

as St. Matthew declares, tho' he particularises not the person

116 MYSTERY UNMASKED.

mentions of the women in general. Magdalen tells this to the disciples, and St. Mark says, Jesus appeared to her first. But the two on the road had not ~~perhaps~~ heard the event of Magdalen's second trip. *See St. Luke.*

+ likewise

St. Mathew throws the two visits together, and applies to all the women generally, what happened to one of them when alone afterwards; for he takes no notice of her last visit to the sepulchre, neither does Luke; nor indeed should we gather it from Mark, without the help of St. John. Now the repetition of the appointment in Galilee, St. John might omit, as mentioned in St. Matthew; since his design was to supply the deficiencies in the other historians. — But if Christ appeared to the women in general on their return, it would have been before his appearance to Magdalen apart, and contradict St. Mark. As to what our worthy author says; that Magdalen with others went first, and returning alone went again with Peter and John; stayed behind them and saw Jesus, and returning again,

MYSTERY UNMASKED. 117

again, acquainted the disciples thereof; and that the other women while there, saw angels who gave them news of Christ's revival (though Matt. Mark, and Luke xxiv. 10. say Magdalen was with them) and returning met Christ himself, and that Peter went a second time and saw as before; his account seems improbable for several reasons: for he attempts to reconcile the evangelists by taking the account in each to be received and related by different women; whereas Mary Magdalen is expressly said to be with them, as said before, not by one evangelist but by all: and it is unlikely that Peter should return a second time, when he is informed (in St. Mark, by particular command) to meet Christ in Galilee. Nor is it probable that if Magdalen left them before the vision happened, which is in Matthew and Mark, for that in Luke he makes a different one (reckoning three appearances of angels, to Salome the first, which is related in Mark and Matthew; that in John to Magdalen, the second; and that in Luke a third, to Joanna), that Magdalen

~~that the report of~~
 + being too likely
 that this account
 being received from
 should have reached
 him before John
 which is said to
 have been received
 last.

when
 tells
 Disa-
 les of
 Body
 removal
 he says
 he knows
 where
 now is.

on
 facts

118 MYSTERY UNMASKED.

Magdalen should return with Peter and John to the tomb, stay behind them weeping, hold a parley with the angels, and afterwards see Jesus and discourse some time with him; before her⁺ companions met him in their return.⁺ Neither is it more probable that, if Joanna arrived at the tomb after the rest, she should return to the apostles before them: and if Salome was last in giving the account of what she and her company saw, that is, an angel's appearance and Christ's; yet the order of his appearance could not possibly be after his appearance to Magdalen upon her second visit to the tomb; and therefore Mark as aforesaid is contradicted, or it was the same appearance. The truth is, Magdalen having gone with the rest to the sepulchre when they all saw the stone rolled away; as he was therefore seen by one of that company, St. Matt. in a summary way, records the fact of the company in general, which strictly relates only to Mary Magdalen. Our author explains St. Luke's account of the vision in this manner, which may as reason-

+ former.

And that Peter and John should in pursuance of her account visit the tomb, return and make their relation, before the first women delivered theirs; agreeable to the story of the two in the road, who knew not of Christ's appearance.

MYSTERY UNMASKED. 119

reasonably be admitted on the part of St. Matthew.

✱ ✱ ✱ ✱ ✱

It may not be improper before I close this treatise; the main intention of which is to reconcile differences in religion, and thereby by the way to advance its honour; to declare my sentiments concerning extempore harangues: as great are the disagreements among christians on this head. Many truly devout persons are through a mistaken piece of piety attached to this kind of oratory; dissenting therein from the establishment of their country, and deviating from reason; thereby incurring the guilt of a real fault; while they strive to avoid an imaginary one; and also suffer themselves by this prepossession to be deluded by self-commissioned pharisaical impostors, the nonsense of whose discourses, when impartially examined, sufficiently proves them far from being dictated by the Holy Spirit, but on the contrary reflects the greatest scandal on our religion, the intrinsic beauty of whose tenets when set

and here be may observe that the discrepancy is not between the gospels are upon the imagination of the persons from dissimulating the truth of a history. That they strongly disagree in the veracity of the same; for the more narrowly we inspect into the several accounts, the more we are become sensible, that when these discourses are really examined, they are nearly the same, closely they are nearly in the plain

they appear: the Gospel historians are generally observed to clash on the several accounts here following; which give down matters, variation another gives only the sense, but where expressions wholly different in sense are found the several facts

are all to be admitted and form a continued narrative. Then each historian having omitted divers events, each has connected distant facts as if they happened uninterruptedly, by which means after a particular fact different

126 MYSTERY UNMASKED.

matters immediately follow from different pens, and takes notice of some what which happened perhaps great many and then passes on to what occurred not till after some weeks. Also many things happened repeatedly, and each time were attended with incidents wholly different. And attention to these considerations will acquit the Gospel Histories of being inconsistent. They at first sight may be suspected of, yet some indeed arise from errors of copyists and mistakes of Translators.

in the most advantageous light, abundantly evinces its divine original, and "may be" "believed for the very work's sake," John xiv. 11. ~~"For he shall know of the doctrine, whether it be of God," vii. 17.~~ And Christ says, "Which of you convinceth me of sin?" viii. 46.—It is argued that ministers, by preparing discourses, doubt of the Divine Spirit, which can dictate to such as trust thereto more powerfully than their own feeble reasons. In answer; that miracles are long since ceased, whether through our wickedness, or that there is no longer occasion of any, I shall not ~~argue~~ ^{argue} enquire: and that the Holy Ghost may inspire teachers, is true; but is not probable where such divine interposition is unnecessary; the Gospel itself containing what is requisite for our salvation, an appeal to that is all that is wanting. Now we can do that sufficiently, by having recourse to it coolly and leisurely, having time to weigh and reflect on what is before us, and then lay down the same in a regular order ready for our audience; who are more likely to

John. 20.
2 Tim.
3, 15.

be inconsistent. They at first sight may be suspected of, yet some indeed arise from errors of copyists and mistakes of Translators.

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be edified by a well-prepared discourse, than an inconsiderate harangue, which can scarce be without error, without divine assistance particularly sent, which particular favour (as it may be supplied by our own

re-searches, through God's ordinary grace) is as we've shewn

not likely to be granted; and the compositions of orthodox divines compared with the harangues of pretenders evince this: and why may not a man have holy assistance

in the closet, as well as in the rostrum, or even highways; such hodge-podge prove not the contrary. The divine grace and assistance is not to be expected by such as neglect such means as their own natural endowments put in their power. ~~Search~~

St. Paul promised that none in the ship should be lost; yet they were not to be saved without the mariners efforts. If we may hope for the Holy Spirit to second our endeavours, it is a vain dream that it will seclude the exertion of human parts and industry; and though it may ^{supply} make up the deficiency of abilities, it will certainly never be at the call of a dead faith, and

#unpremeditated
#as those itner-
vant Doctors,
breaking in
among the flock,
already allotted
to other pastors
making pen-
tence to super-
grow merit
and favour
with abundant
self-sufficiency
bellow forth,

[Faint handwritten notes at the bottom of the page, mostly illegible.]

the hackney of indolence. An active and operative faith is a more likely recommendation to such favours (whether in an ordinary or extraordinary degree) than an idle though positive belief and opinion. I appeal to the good sense of all who will examine this after resolving to divest themselves of all prejudice: whether he is most likely to be befriended by heaven, who thinks the Holy Ghost will assist him purely on account of such belief, and neglects all endeavours of his own through this confidence; or he who hopes for such assistance, provided he does his own part by exerting his natural abilities, which he takes to be the likeliest means (through Christ let it be understood) to obtain help from heaven, instead of an obstacle thereto. +

The reader will start at the impositions, the poor well-meaning deluded upholders of such lecturers (who, by this practice, are enabled to hold their dark assemblies, as if they worshiped not the divine light, but the prince of darkness) are but too liable to;

+ Matt. 10, 19 / or
Mark 13, 11. *When ye stand before the synagogues, and the rulers, and the elders, say nothing, but say that the Holy Ghost has said in me.*

and promise the 12 apostles of persecution and persecution. When they were manifestly chosen, and had a direct promise of the Holy Ghost which actually inspired them on all emergencies, and the presence of the Divine Spirit was manifested by extraordinary performances.

Our Saviour's doctrines were committed to writing by some of the disciples, as we see in the Epistles, which were written by Paul and others drew up before the apostles were taken; which make the standard of

Christianity; without which there would have been no way for
us to form a judgement of the truth and merit of modern
doctrines: which we are bound to give credit to, as consonant
to the word of Christ, not as declared to be uttered by inspira-

MYSTERY UNMASKED. 123

when I tell him that on Sunday the 5th
of March 1769, in my neighbourhood, one
of those self-appointed apostles, dared to
enforce to a numerous audience, the most
infernal doctrine of the church of Rome.
Art thou the glorious Messiah, the mighty
Shiloe, the Judge of man, and the Saviour
of the world? Is it to thee that mortals must
make humble confession of their sins; art
thou the gracious Mediator betwixt God
and his creatures: art thou really sure thy
meritorious works, conceited Pharisee, will
entitle thee thyself to Heaven, much less
than to have the absolute disposal of those
blissful mansions, for such as you approve
of? Art thou worthy to open the book, and
loose the seals thereof: to admit thy mis-
guided flock to celestial joys, and introduce
them to the presence and favour of Al-
mighty God: by virtue (as you have im-
piously presumed to assert) of your own
righteousness and effectual labours, thou
only profitable servant of the Lord; while
angels themselves are charged with folly?
What are these transcendent deserts? are

ration; which we
are not required
to take for gran-
ted without
either proof or
promise, but
rather the con-
trary, as the
scripture con-
tains suffici-
ent for salva-
tion. The primi-
tive fathers com-
posed written
discourses, which
we approve of as
far as confirmed
by the Gospel,
and don't believe
them in the lump
as we should if
we held that the
H. Ghost conti-
nually inspires

our teachers which we have no ground to conclude. There-
fore as it is almost impossible for those who are so
not to fall into error, or at least it is probable
that they can always set the doctrine of Christ in the
fullest light without deliberation, the necessity of
precious consideration thereon is evident - to give

Some colour to their dissenting from the established Church they have started the doctrine of regeneration not a regeneration from the odiousness of our hereditary propensity to sin, but from personal sins, so that after baptism

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a man sins no more, but Satan inclines; yet strange as it is they can continually, you are all damned; such diametrical contradictions sufficient to expose the infallibility of those self-appointed instructors.)

they of the same charitable and benevolent stamp, as the humane behaviour you vouchsafed to the unfortunate woman, whose husband was accidentally killed at the fortifications, when she most pathetically solicited his wages for his interment? The insensible inhuman wretch, who could unfeelingly and calmly bid one of the softer sex, in the midst of such a scene of anguish and commiseration, to hang the sad remains of all that was dear to her, the lost support of her distressed and disconsolate family in a chimney, for preservation till the pay-day arrived; is certainly a personage of the most exalted merit, who will in turn receive his reward at the day of payment.

A word more, my friend; I can scarce think that a man who really believes God to be, would so deliberately trifle with Omnipotence. Yet whoever finds that 600,000 men were supported in a barren desert during forty years; and that the Sun was totally eclipsed, when it was full Moon at the passion of Christ; can hardly doubt of a

To omit arguments from the symmetry and similarity of parts, every living creature being a perfect twin in itself; or

Being

from the mutual correspondence and relation of things, as male and female, the dawn and the young effect of the first chance, but contrivances for (analogy) are not attended with a perpetual uniformity;)

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Being perfectly able to do himself justice; and therefore if not here, hereafter.

Let me ask the enthusiastical followers of these impostors, can there be charity (so much blustered about by these pretenders) where there is not the least spark of humanity? Does charity consist in robbing a set of half-starved wretches of the poor pittance, hard labour has earned; under the pretence of building temples, whereas the temple of God is in the heart; or in order to obtain a mansion in Heaven, though we have a more trusty agent there? Is it not the part of charity to clothe the naked and feed the hungry, instead of plundering them of what their own hands ^{acquire} have gotten for these purposes? Now therefore, that we may no more be carried about with every wind of doctrine, Ephes. iv. 14, I conclude with St. Paul, 1 Cor. i. 13, "Is Christ divided? was Paul crucified for you?" So much more might I say. Were such audacious wretches as Whitfield and Wesley crucified for you? "speaking lies in hypocrisy, having their conscience seared with a

He that planted the ear shall not be hear; or he that made the eye shall be not see; He that toucheth man knowledge shall be not punish. Ps. 94 He who sowed in Jerusalem, it is temple to ruin till a stated time which when shall attempted to go, defeat it, turned to his own confusion; shall not he overturn them who traffic with his precepts using his word as a lie for gain?

under colour of propagating Christianity at the Straits of Annian, or relieving converts in the Island of Jaso, the terra Australis, the Hyperborean Continent, or the world in the moon.

Men witht. of
least speak of de
Religion, or they
would never ^{deliberately} pretend
to affect
of Character of
of glorious Presumpt.
of mighty Shiloh
of Judge of man
of glorious off
World. Presumpt.
ous pharisees
who, tho' ^{deliberately} aware
of their own sal
vation, pretend to
know of absolute
disposal of Heav.
as tho' worthy to
open of books, &
close of seals, &
introduce their
own guided flock
to of Presumpt.
favour of Almighty
God being of only
profitable serv.
of of Lord, while
even Angels are
account of folly

“hot iron,” 1 Tim. iv. 2.—I speak on
account of their audience, not on theirs;
who will hardly be convinced, ^{or rather converted,} when they
must lose the very means of their existence,
and be reduced to nothing. *totally annihilate*
With regard to Quakers and Anabaptists,
our orthodox Clergy have stated the several
points so clearly, and argued so powerfully,
that there is no occasion to enter into the
particular merits of their doctrines here;
I shall therefore only observe, that while
they dissent from the established persuasion,
concerning either texts or forms, which are
either immaterial, or else doubtful (for
that the texts relative to swearing can
hardly be interpreted in the Quakers sense,
we have the constant interpretation of
the church, and above all the example of
our Saviour, who, when he was adjured
by the living God, reprimanded not the
High Priest for blasphemy, but on the con-
trary, paid obedience to the ordinance,
and answered in the affirmative); to avoid
the shadow of an error, they run into a
substantial one, not only by causing schism
in

MYSTERY UNMASKED. 127

in the church, but acting repugnant to the higher powers, who have adopted what they oppose. But as Quakers would seem to be such rigid observers of the letter; how comes it that they permit women to harangue in their assemblies? does not St. Paul say, 1 Cor. xiv. 34, "Let your women keep silence in the churches, for it is not permitted unto them to speak." And 1 Tim. ii. 12, "I suffer not a woman to teach." While they reject what they are not certain of being wrong, causing schism, and casting off subjection; they espouse what the Scriptures really forbid in the plainest terms. #

I'll use this opportunity to speak a word to those who entertain doubts concerning prelacy, and regal nomination. As to the first; the apostles appointed different degrees in the church for the sake of order; and our Saviour, though he employed seventy disciples at once, yet he distinguished twelve particularly, who shall judge the twelve tribes of Israel, and be the foundation of the spiritual Jerusalem:

and including themselves from an equal share in the duties of the community, enjoying all the benefits thereof while they avoid a great part of the burden.

As regards to anabaptists, they should reflect that there is no substantial alteration in the mode of baptism, but a variation in the manner occasioned by the

rigour of climate, the precise quantity of water is not prescribed any more than that of bread and wine, which has been diminished according as there appeared a necessity for the same, for our Saviour having instituted that rite at a banquet, the primitive Christians celebrated it at amicable entertainments to promote affection amongst the

community; but when excused incompatible with Christian temperance and the decorum suitable to the occasion ensued, the fasting introduced for the sake of amity was at length omitted as ~~not~~ not always exempt from indecencies.

That our Saviour admits of neglect in matters of form when material reasons occur, we gather from various parts of his history, as where his disciples rub the ears of one on the Sabbath L. 6. and sit down without washing hands Mark 7 and Matt 15. 20. and many other instances; it being his frequent practice to mock at the prejudices of the Pharisees who were rigid observers of

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what our Saviour therefore says concerning equality related particularly to the apostles with respect to each other; and was also to curb ambition and pride, shewing that they were not to endeavour to surpass each other in power and grandeur, but in labour and well-doing; and whoever should be greater than other it should not be for his own emolument, but that he might be better enabled to serve others, and promote the general concern. Superiour employments then may be useful for the regulation of the whole body, though never intended for the aggrandizement of particular members. St. Paul, 1. Cor. ch. xii. is wholly on this subject. Are all apostles, are all prophets? Indeed if prelates hold their high stations, and use their large revenues, in pomp and pride, indolence and luxury, instead of employing them to promote virtue, relieve distress, and set an example of humility and piety; if they only compound, and forget how much the poor widow offered; theirs is the trust, theirs the account: it is neither ours to judge the more important points of moral duty, the superior value of which he constantly insisted upon, as the Holy spirit certainly saw the variation in the form of baptism now admitted among Christians if the same had been improper, there would be some

the of st
 Imposition concerning it, as there is relative to the
 belief of a false prophet 'Joh. 5, 43. and 2 Thesp. 2. 11. -
 Restrictions from meats, and marriage 1 Tim 4 -
 from the cup Mark 14. 23. - Prayers in an unknown

MYSTERY UNMASKED. 129

judge, nor to speak evil of dignities—Then
 for the sovereign's being invested with
 power of an ecclesiastical nature; religion
 and government are so connected and in-
 terwoven together, that they cannot exist
 afunder; as it is a part of religion to obey
 magistrates, so it is their parts to protect re-
 ligion: the supreme magistrate is invested
 with the care of religious as well as civil
 matters, whether his title is derived from
 his secular, or from his spiritual duties;
 because if he cannot prevent religion from
 receiving a wound, he cannot save the state
 from the ill consequences. Thus a king
 presides over a church; a pope is a
 sovereign, see Rev. i. 6.—Melchisedec, who
 was the type of Christ, was king as well as
 priest; receiving tythes, which our first
 fruits resemble: and our Saviour who was
 a king did not perform what his disciples
 were appointed to do; for though he ap-
 pointed them to baptize, he himself never
 baptized. So that the sovereign bears the
 character of pontifex maximus, as the su-
 preme head of the church in turn was of

longer 1 for 14 -
 false miracles
 Matt. 24. 24. -
 Invocation of
 Saints: Rev. 19,
 10. Coloss 2. 18 -
 Persecution of
 955. Mark 9. 40.
 Supererogation
 Coloss. 2, 8; and
 18. Purgatory.
 4. 23, 43. - Parsons
 (I need not say
 indulgences,
 which will not
 bear a thought
 in fallibility of Gal.
 Acts 4. 12. In-
 2. 14
 primacy, Matt.
 Gal. 2. 17
 20. 25, 26. Tran-
 substantiation.
 Joh. 6. 63. for
 having said his
 flesh was the

57, 34: He adds, "it is the ^K spirit that ^{kingly} quickneth, the
 flesh availeth nothing." and ver. 35. He that believeth
 in me shall never thirst; thus shewing that his body
 was the bread of life only thro' faith and the spirit.
 and see Joh. 7. 38, 39; without the medium of faith, who
 eateth of that bread 1 for 11. 20 eateth damnation not
 discerning the Lord's body, ver. 29. thereby represented

and verily received in spirit by true Christians.

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kingly quality. And if ever Jerusalem be restored to the elect, and Ezekiel's most minute disposition of Judæa be hereafter verified; there will be ^{locum tenens} of our Spiritual Sovereign, in that constitution, as there is an allotment of lands for his support; while Christ himself will reign spiritually in the hearts of his people, (as he now does among true believers, Mat. xviii. 20.) at the same time that he personally presides over the partakers of the first resurrection, Rev. xx. 5. in the heavenly and spiritual city of the living God, Heb. xii. 22. For, to assert that the prophecies of Ezekiel may have been prevented by the obstinacy and offences of the Jews, is to make God ignorant of what their conduct would be; and furnishes too advantageous an apology to the most impudent pretenders to divination, as they likewise may boldly alledge, on the failure of their prognostications, that the ill conduct of the persons they related to, frustrated their completion. I might instance priests among heathen princes just to shew that

agreeable to
his desire,
John 17. 24.

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that it is necessary that the supreme power should have the regulation of religious matters. The church was well nigh overturned by the Arian heresy, till Constantine interposed; and when he summoned the council of Nice, though he played not the dictator, he acted the moderator, and declared himself a bishop without the church if not within it: the Pope stole the regal authority by degrees, as the empire declined: +



THE Reader will not perhaps be offended if I fill up the remainder of my paper with a form and manner of private prayer, or domestic devotion.

In the first place if we design to acknowledge and declare our belief of our Maker; the most proper time to do it is before we invoke him: therefore it seems most agreeable to order to begin with the Apostles Creed,

I believe, &c.

Then implore God's grace to conduct you on the present occasion: as thus,

K 2

Lord

+ but tho' a Sovereign may fitly assume the pontificals, a priest is not empowered to usurp the Regalia—God does not merely confine his own superintendence merely to matters of Devotion, but extends it to the whole concerns of mankind; his

Viceroy's Commission is as extensive, or he is not God's Representative: the Reason why the priesthood is debarred from transacting temporal matters, by which means the affairs of mankind are split into the two to form two conduct; in civil, he can accordingly

great branches of spiritual and civil, tho' both
subject to the providence of God and the inspection
of his immediate delegate, is because the sacerdotal
class, if occupied in worldly matters, would have their
minds corrupted 132 MYSTERY UNMASKED.

by a constant
intercourse with
the ordinary ways
of men, or at
least much di-
verted from the
grand duty of
their function,
which is abun-
dant business of
itself, and they
would thereby
become worse
men themselves
and of course
less able either
by precept or
example to make
others better; and
above all, more
unfit to admin-
ister in the
house of God: but then they are admitted

Lord I am in thy divine presence. I
most humbly beseech thee graciously to
dispose my heart to seriousness, attention,
and devotion: grant that I may improve
this precious opportunity to the benefit of
my soul, and the honour of thy holy name,
Amen.

Then it seems necessary for us to ac-
knowledge our duty and engagements to
God, as contained in the Commandments,
and the account of the two sacraments in
the Catechism: and the rather, because
the bulk of grown people think they have
nothing to do with any thing therein; ex-
cept to see that their children learn them
by rote before they can understand them,
with the same liberty of forgetting them
when they come to years of discretion,
which they took themselves, and thereby
shew that they have not reached those
years even yet.

The Commandments, as in the xx. chap.
of Exodus to the 18th verse, and add at
the conclusion—"Lord have mercy upon
us, and write all these, &c."

Then
to a share of such civil employments as perfectly
coincide with Religion, as the administration of
those laws which relate to good order, while those of
superior rank constitute a part of the legislature it

and both branches at last concenter under one
supreme Head; otherwise did they continue distinct
throughout, there would be no power to preserve
order; disorder must therefore ensue, and the House

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Then the two sacraments, thus: Christ
ordained two sacraments as needful to
salvation, Baptism and the Lord's Supper.
Sacrament means an outward sign of an
inward spiritual grace, ordained as a means
whereby we receive it and a pledge to
assure us thereof. The sign in baptism is
water, wherein we are bathed in the name
of the Father, Son, and Holy Ghost: that
we might obtain a spiritual grace, a death
unto sin, and a new birth unto righteous-
ness; for being naturally born in sin and
the offspring of wrath, we hereby become
the sons of grace. It is required of us to
repent and forsake sin, and believe in
God's promises in that sacrament. Infants
cannot do these; but promise by sureties
that when they come to age they will per-
form them. These sponsors give us a name
in baptism, wherein we are made members
of Christ, sons of God, and heirs to heaven.
In this name they vow we shall renounce
the devil and sin, the vain pomp of life,
and evil lust; believe the Christian faith
and do God's will. This promise is the

K 3

condition

being divided
could not possibly
stand: Therefore
the supreme
magistrate's Office
tho it greatly
relates to civil
concerns, yet doo
not wholly: and
civil matters
are
are di-
stinctly
by Degrees into
a Channel dis-
tinct from
spiritual, yet
both are deri-
ved from y^e
same Great
fountain Head
Human duty,
whose motions
are regulated
by one chief

Superintendent, whatever subordinate Division
may under him be made of the whole Charge.
The great difference consists in this, that in
spiritual matters the unalterable Law of God is
to form his conduct; in civil, he can according

to the extent of his power make laws (consistent with the divine) for the effectual enforcement of these; and such he may alter as most conducive to the end, and from the power and execution of these, which

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condition of our salvation; which we must faithfully keep or risk that blessed hope.

The Lord's Supper is for a remembrance of the sacrifice, and the benefits we receive from the death of Christ. Bread and wine is the outward token; Christ's body and blood are inwardly signified, (~~the benefits of~~) which are verily received by the faithful at this Supper. These benefits are the strengthening and comforting of our souls. It is required of us when we come to the Lord's Supper to examine if we repent of our sins, purpose a new life, have faith in God's mercy through Christ, thankfully remember his death, and be in charity with all men.

Next, the prayer of thanksgiving, Almighty God, Father of all mercies, &c.

Our next part is to make confession of our sins.

Almighty and most merciful Father, we have erred and strayed, &c.

Then the Lord's prayer.

After which, a prayer to avoid particular offences, and perform particular duties;

wherein

holding them by virtue of their office superior to all others, whether of sentiments of mankind are more ^{important} material than their actions; if not, those whose business it is to regulate the conduct of mankind are greater in dignity than those who correct their principles. Both are servants of God; if one

each of Law, & other enforce it: the former ~~to inform~~
art, & other regulate the Hand; they are of branches of one
community under & care of providence, & actions of men
claim of attention of Heaven as much as their Tenets; Ideas

MYSTERY UNMASKED. 135

wherein the several heads are recapitulated, and will serve as a remembrancer of each branch of our conduct; for persons may be very desirous of doing their duty, and yet transgress in certain points, before they are well aware that they are transgressions; and likewise when they have offended, they may be desirous of bearing the same in mind, that they might ask particular forgiveness for the past, and strive to avoid the like for the future.

As follows; *A Prayer for Assistance of Grace in the several Duties of Humanity.*

O merciful Father, give us thy heavenly grace, that we may avoid all such things as are evil, and follow that only which is good and righteous in thy holy light.

Grant, especially, that we may always continue ^{from} steadfast in the belief that thou art our God; never mistrust thy word, or fail in the practice ^{then} of it; never ~~pay~~ ^{do} worship to aught beside thee; or place our affection more on the creature than the Creator; that we may not neglect our duty through despair of thy mercy; nor presume too far on it, whilst we ^{persevere} go on

indeed signify
little except to
regulate our
practices, and of
actions of Eccle-
siasticks must be
subject to &
Cognizance of
Supreme magis-
trate, lest they
tend not to
improvement
of Duty or of
Public Good.
they cease to be
servants of God
when of no use
to his People.

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in ^{voluntary} wilful sin: May we always love and esteem thee for thy excellencies and ^{goodness} ~~good-~~ nels towards ~~the children of men~~; strive to please thee; desire to ^{approach} draw near thee in thy holy ordinances, and long ~~to be~~ ^{for union} happy with thee in heaven. May we fear, obey, and ~~keep from~~ ^{avoid} offending thee, nor dread any thing above thee, nor commit sin, to ^{escape external harm} ~~avoid outward suffering~~; but trust in thee alone, ~~and not use unlawful means to escape distress~~. Let us not be worldly; neither too negligent, vainly hoping ~~thou~~ ^{will} support us in idleness; and continually pray to thee for a blessing on our good endeavours. Let us submit to thy holy will without ^{repining} ~~murmuring~~, thankfully amend by thy corrections, and confess thy wisdom, who can't chuse better for us, than our impatient desires will permit us to do for ourselves. Let us honour thee by a reverent ^{conduct at all times toward} ~~behaviour in all things relating to~~ thee, and particularly carry ourselves ^{decently} ~~decently~~ in the house of prayer. May we never, O Lord, be guilty of spoiling thy temple; nor let us profane the sabbath, and

Reverent

MYSTERY UNMASKED. 137

and other times of holiness; but diligently consult the scriptures; ^{Devotion} ~~remember~~ ^{instruct} what is there written for our learning; be careful in getting the knowledge of our duty, and not chuse to be ignorant, rather than be at the pains of improvement; nor religious only in hearing but ^{obeying} ~~doing~~ the word. May we ^{remember} ~~remember~~ the vow made in baptism, ^{to} ~~if we would~~ receive the conditions therein; shun the devil, his instruments, and all his works, the ^{vicious} ~~vain~~ and extravagant pomps and sinful customs of the world; and mortify ^{carnal desires} ~~the~~ lusts of the flesh, by frequent ^{abstinence} ~~fasting~~ and contrition. Grant, that we may awfully approach the Supper of Christ, heartily repenting of our sins, and firmly purposing ^{a reformation} ~~an amendment~~; be devout while ~~we are~~ at that holy Rite, and thankful for the mercy, keeping our promises of a ^{virtuous} ~~goodly~~ life afterward. Let us never profane thy ^{sacred} ~~righteous~~ name in thought, word, or deed, neither by ~~taking unlawful oaths~~, perjury, or common ^{adjuration} ~~swearing~~. Let us constantly ^{adore} ~~worship~~ thee, our heavenly Father, nor be glad of any pretence

B

(2)

11)

11)

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pretence to omit our prayers to thee publicly, or in private. Let our petitions be lawful, and for good ends; ~~purifying~~^{cleansing} our hearts ~~from sin~~^{of vice}, before we make our supplications, and offering them with faith, fervency, and humility, without ~~wandering in our thought~~^{absence of mind}, or irreverence in our ~~gestures~~ ^{deportment}, constantly examining ourselves, and repenting seriously of our sins. Have we riches, or honours, or parts, or beauty, suffer them not, O God, to make us vain; but give us the grace to use them rightly, ~~putting away~~^{disposing of} all pride and conceit. Let us not ~~do good actions for the praise of men~~^{behave well partly for humane applause}, nor ~~bad ones to avoid the reproach of evil persons~~^{groundless fear}; but love virtue on its own account; and always consider the lawfulness of our ~~actions~~^{deeds} before we carry them into execution. Let us be contented with our condition, not greedy of ~~worldly things~~^{temporal wealth}, nor ~~envying those who possess them~~^{invidious toward the possessors}; neither be disturbed with passion or peevishness on these or other accounts. Let us be diligent to resist temptations, and to improve the

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the gifts of Heaven ; not abusing our talents, or neglecting the motions of the Holy Spirit. Let us ^{shun all unclean} ~~avoid all unclean~~ actions, ^{impure} ~~impure~~ fancies and desires, not pampering the body ^{for} ~~unto~~ lust ; but always eat for health not pleasure, nor affect vain delicacies ; and at no time drink ^{to excess} ~~unto~~ ~~intemperance~~, nor even beyond our need ; or waste in ^{revels our} ~~banqueting~~ ^{our} ~~these hours~~ ^{which} ~~we must~~ ^{account for.} Let us be moderate in our ^{rest} ~~slumber~~, not idly neglecting the affairs of life ; temperate also in our recreations, ever using ^{such as} ~~as~~ be lawful ; and ^{as we ought} ~~as we ought~~ to avoid ^{profuseness} ~~profuseness~~, let not avarice teach us to be ^{avaricious} ~~avaricious~~. O Lord, keep us from the sin of murder ; neither drawing men by intemperance to diseases and death, nor ^{provoking} ~~provoking~~ others to quarrel, nor raging against our neighbour ourselves. May we never ^{defile or covet} ~~defile or covet~~ our neighbour's wife, nor ever through ^{malice} ~~malice~~ ^{spoil} ~~spoil~~ the goods of others, ^{or covet them for ourselves.} ~~or covet them for ourselves.~~ May we never oppress any by violence, rigour, or colour of law ; but love peace, nor seek
the

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^{fiavourly or through animosity}
 the law for ~~flight grounds~~, or with ~~enmity~~
^{in our hearts}, ^{labouring} also to make peace
^{reconcile} among others: whatever we borrow may
^{justice} we have ~~grace~~ to pay, and what we pro-
 mise perform. May we avoid all ^{infidelity} ~~unfaith-~~
~~fulness~~, nor use deceit, nor take advantage
^{another's} of the necessities of the needy. O never
^{defame} let us ~~blast the credit of~~ our neighbour by
^{perjury, surreptitiously, calumny} ~~false witness, railing, slander,~~ or encourag-
^{injurious discourse} ing the ~~evil tongues~~ of others, or neglect-
^{character} ing to defend the ~~good name~~ of the inno-
^{conscious of the injury} cent, when we know him to be injured; or
^{unreasonably} be too credulous and fond of ~~ill reports~~,
 or suspicious without reason; judging too
^{precipitately} ~~hastily~~; neither despise any one for his in-
 firmities, nor invite others to do so. Let our
^{void of} hearts be ~~free from~~ malice, neither doing nor
 wishing hurt, nor rejoicing ~~when it is done~~,
 nor neglecting to make due ^{recompense afterwards} ~~satisfaction~~ for
 the injury we have committed. Let us not ^{affect} ~~delight~~ to grieve the minds of any, nor in-
^{snare} ~~snare~~ their souls ^{to} in sin, or ^{divert} ~~affright~~ them
^{pick} from ~~godliness~~; but ^{cordially} ~~earnestly~~ endeavour to
 bring bad men to repentance. Let us not
 be stubborn or irreverent ~~in our behaviour~~
 toward

MYSTERY UNMASKED. 141

~~to~~ our parents, neither despising nor publishing their infirmities; but love and comfort them, obey their commands, and ^{admonitions} ~~hearken~~ ^{listen} to their counsels. O may we not covet their deaths to enjoy their estates; neglect them when in want; or fail to beg a blessing ^{for them} ~~on their heads~~ from heaven. Let not marriage, which is ~~an holy thing~~ ^{lawful}, be unlawful, nor sought for undue ends. Let us be kind and loyal to the partners of our ~~beds~~ ^{fortune}, bearing each other's ~~infirmities~~ ^{imperfections}, and studying and praying for one another's ~~good~~ ^{felicity}. Let us be ~~affectionate~~ ^{affectionate} towards our children, make them ~~the~~ ^{God's} children of ~~God~~ by timely baptism; and what we ~~undertake~~ ^{engage} there for them, be careful to do, and teach them to perform, training them early in ~~the law of God~~ ^{God's}, by reasonable correction preventing ~~their getting~~ ^{the} customs of sin, setting ^{them} ~~no~~ ^{bad} evil examples ~~before them~~, nor discouraging them by ~~unkindness~~ ^{austerity}. Let us provide as we are able for their subsistence, not riotously consuming what ought to be for their portion, nor covetously ~~withholding~~ ^{retaining} all till ~~we~~ ^{are}

142 MYSTERY UNMASKED.

~~are no more; for they are then beholding~~
~~our~~ to deaths only that they are rescued
~~them~~ from want. Let us pray ^{earnestly} for
 them, and seek to entail a blessing on them
 by our own virtuous ^{lives}. Let us not as
 masters be cruel; neither suffer those un-
 der us to be ^{neglect} negligent of their duty; but
 have a regard to their souls, providing
 them the means of instruction in religion,
 admonishing them of their ^{faults} sins, and allow-
 ing them opportunities for prayer and ^{divine} the
 worship of God. Let us as servants obey
 the lawful ^{orders} commands of our master, tak-
 ing care of his ^{affairs} goods and affairs without
 murmurs, without idleness, and eye ser-
 vice. Let us be ^{grate} thankful to our benefac-
 tors, nor be ^{displeased} angry at those who reprove
 us, but ^{profit} amend by their correction. Let us
 reverence our governors, pay just tribute
 without ^{reluctance} grudging, ~~for no sedition nor take~~
~~part with them that do,~~ but obey their
 lawful commands. Let us not ^{disrespect} despise our
 spiritual ^{instructors} teachers, but believe the sacred
 truths they deliver; nor ^{withhold} withholding their
 just maintenance; nor changing our pastors
 for

MYSTERY UNMASKED. 143

for others, but striving to prevent the
 desolation of the church. Let us be kindly
 affectionate to our brethren without envy-
 ing or heart-burnings toward them: love
 our fellow-christians, and have a feeling of
 their sufferings. Let us not forsake our
 friend without a cause; yet let our friend-
 ships be virtuous, not leagues of sin; and
 when our companions transgress, flatter them
 not in their folly. Let us not be churlish,
 proud, or bitter to others, but pay due
 respect to all: forgive, and love our ene-
 mies: shew bowels to our neighbours,
 desiring their good, and not professing only
 but doing them service to the utmost of
 our abilities. Grant, O merciful God and
 heavenly Father, that we may continually
 perform all these matters and whatever
 else may be necessary to our real advan-
 tage here and eternal happiness hereafter,
 that finally we may escape the everlasting
 torments prepared for the devil and his
 worshippers, and attain to the perfection
 of blessedness which thou hast been
 pleased to ^{warrant} ~~ensure~~ to all such as observe
 thy

144 MYSTERY UNMASKED.

thy holy laws for the honour of thy
mighty name and sake of Jesus Christ thy
^{mediator & saviour}
Son our Lord ~~and Mediator~~ Amen.

The prayer for the several members of
the church militant.

Almighty and everlasting God, who by
thy holy Apostle hast taught us to, &c.

A prayer in the morning.

O Lord God, as thou hast been pleased to
grant me thy protection this night and
hitherto, preserve me by the providence
from evil this day and for ever. Accept
my humble thanks for the benefits I have
received, and hear likewise my prayers for
the continuance of thy blessings. Thou
knowest my necessities before I ask, and
my ignorance in asking ; in all my doings
therefore, O Lord, prevent me with thy
most gracious favour, further me with thy
continual help. I beseech thee to have
compassion on my infirmities, and vouchsafe
to grant those things, which for my un-
worthiness I dare not, for my blindness I
cannot ask. Of thy goodness, O God, as
thou hast awakened my body from sleep,

so

thy

*+ of thy great
bounty*

MYSTERY UNMASKED. 145

so by thy mercy awaken my soul from sin; pardon, O merciful Father, my past transgressions, and guard me from future temptations. Let me this day, and every day, so tread in thy path, that I may find favour in thy sight; and as I grow in years, so I may increase in grace; that when the last trumpet shall rouse me from the bed of death, I may rise to the life immortal, through the merits and mediation of our Lord and Redeemer Jesus Christ. Amen.

In the evening read this prayer:

O Almighty Father, defend me, I most humbly beseech thee, from the perils of the night, as thy goodness hath preserved me from all the terrors of the day. Visit me not, O Lord, for my past sins; favourably turn thine eye from the evil that is done. Shew me thy mercy, thou good and gracious God, thou that shewest mercy unto all. Guard and protect me whilst I slumber, O thou that never sleepest: so shall I awake and rise again by thy grace, to glorify thee, and do the goodly works of repentance; that whether I live

L

I may

146 MYSTERY UNMASKED.

I may live unto the Lord, or whether I die
I may die unto the Lord; and when I lie
down in the grave I may rest in him, till
the last dawning shall awaken me to a glo-
rious resurrection, and endless life of hap-
piness: which grant, O most bountiful
God, that I may obtain, through the media-
tion and merits of our gracious Lord and
Redeemer Jesus Christ. Amen.

The prayer of St. Chrysostom.

Then the apology, thus,

Pardon, O most merciful God, the
wanderings and imperfections of my prayers
and praises: grant that I may ~~do~~
~~of~~ the word, not ~~hear~~ and ~~it~~ speak ~~it~~
only, for the sake of Jesus Christ, our
Mediator and Redeemer. Amen.

The grace of our Lord Jesus Christ, &c.



PSALM CIV.

AWAKE, my soul, in solemn lays

Proclaim thy God's immortal praise:

Enrob'd in light, with glory crown'd,

Honour and pow'r the Lord surround.

Heav'n

MYSTERY UNMASKED. 147

Heav'n like a curtain he displays;

libers His throne beams in the waters blaze.

On wings of storms he walks, and shrouds

His majesty in awful clouds.

*on high,
Clouds are his Chariot thro' the sky*

Around angelic spirits wait,

His flaming ministers of fate.

Earth on its constant base he laid,

And ocean o'er its bosom spread.

The floods elate on mountains stand,

But sudden flee at his command;

Soon as his thunder's voice they hear,

Instant they vanish, shrunk with fear:

Hills, vales emerge, as they retreat

Submissive to their stated seat;

No more beyond their bounds to rise,

O'erwhelm the earth, invade the skies.

The springs descending from the hills

Refresh the vales in purling rills,

And comfort to wild asses yield,

And ev'ry tenant of the field:

Nigh these the songsters of the air

To God their gratitude declare:

The hills he waters from above;

Earth teems abundant with his love:

148 MYSTERY UNMASKED.

Pasture he bids the soil produce
 For cattle; herbs for human use:
 Thus, at his high command, from earth
 Each various food derives its birth;
 Th' enliv'ning juices of the vine,
 And oil that makes the visage shine,
 And bread that only can impart
 True vigour to each manly heart.
 He bids the cedar's sap abound
 In Lebanon, and plants the ground;
 Where birds securely frame their nests;
 The stork in lofty fir-trees rests:
 Wild goats the hills their refuge make;
 In rocks the conies shelter take.
 He bids the moon its seasons know,
 And tells the sun how far to go.
 Night hears his call; and thro' the groves
 Each tyrant of the forest roves:
 For prey young lions loudly roar,
 And sustenance from God implore:
 The sun remounts th' enlighten'd sky,
 When all to gloomy coverts fly:
 Man's toil returns with coming light,
 Scarce ending with returning night.

O God,

MYSTERY UNMASKED. 149

O God, earth's various riches prove
At once thy wisdom, pow'r, and love!
Nor less the treasures of the deep,
Where things innumerable creep,
Of ev'ry size and ev'ry sort,
And navies roam, and monsters sport!
All on thy boundless bounty wait,
Their seasons mark, and sue for meat;
To thee alone all owe their food,
Dispenser sole of ev'ry good!
Withdraw thy face, they droop and mourn,
And, robb'd of breath, to dust return.
Thy spirit animates the earth,
And renovates the trade of birth.
The Lord shall in his works delight,
His glory blazing ever bright!
The earth shall tremble at his look,
And at his touch the mountains smoke.
What future hours thou giv'st to me,
O Lord, I'll spend in praise of thee.
In pleasing God my soul employ,
Secure to reap substantial joy.
While sinners perish at his nod,
My soul, proclaim thy gracious God.

keep.

130 MYSTERY UNMASKED. 11

✕ ✕ ✕ ✕ ✕
! 2001 PSALM CXXXVI.

LET songs of gratitude be giv'n
To the gracious Lord of heav'n:
His mercies boundless and secure
Will thro' eternity endure.

O let us now our voices raise,
Our great Creator's name to praise.
His mercies, &c.

Give thanks to God, of kings the king,
From whom alone all wonders spring, &c.

He spread the bright etherial plain,
And bade the earth o'erlook the main, &c.

He taught great lights thro' heav'n to steer,
Directors of the various year, &c.

Gave the sun empire o'er the day,
The moon and stars nocturnal sway, &c.

The first-born hope of Egypt smote,
And from their slav'ry Israel brought, &c.

His arm the subject sea divides,
And Israel cross the bottom guides, &c.

Proud Pharaoh, and his daring host,
Were in the closing waters lost, &c.

He

MYSTERY UNMASKED. 151

He day and night his people led,
And in the barren defart fed, &c.

Puissant potentates o'erthrew,
And kings of stoutest prowess slew, &c.

Og, Bafan's monarch, felt his sword,
And Schon Heshbon's dreadful Lord, &c.

To others he their realms decreed,
E'en to his favour'd Israel's seed, &c.

He from above beheld our woe,
And rescued us from ev'ry foe, &c.

He food to ev'ry creature gives,
Who only by his bounty lives, &c.

Let ~~songs of thanks and praises~~ ^{loudest acclamations} rise,
To the great Regent of the skies, &c.

To him that reigns of kings the King,
Let universal nature sing.

His mercies, boundless and secure,
Will thro' eternity endure.

~~THE END.~~

Postscript.

My Creed

I believe in God the Almighty Father, creator of all — and in ^{his only Son} Jesus Christ, our Lord ~~and~~ ^{only} ~~son~~ consubstantial with the Father, and uncreated, ^{Captn of the Universe} descending from Heaven ~~being~~ incarnate thro' the H. Ghost perfect God, and perfect Man, eternally begotten in the Father's purpose, ^{the prime} and End of the Creation, born of a Virgin, crucified, dead and buried, He descended to Hell for Man's salvation, rose again the third Day, ascended to Heaven, thence to come to judge the Quick and the Dead, his Divine Reign being eternal — And in the H. Ghost who inspired the prophets, with the Father and Son ^{Total} ~~conjunction~~ God, proceeding from the Father thro' the Man Christ; the Catholic Church, the Communion of Saints, the Remission of Sins, the Body's Resurrection to an endless State hereafter. ~~etc.~~

The Canon of the New Testament of Divine Authority. ~~the~~ From Adam a Corruption of Nature even in Christ's converts saved only by an obedient Faith in Him; of human Liberty, that the Will most errs from ~~Rectitude~~ Truth by our own Imagination Habits and appetites, our option free tho certain God's Will is independant tho' invariable. Baptism a preparatory Rite to the Benefits, of which the

Eucharist is a Commemorative Rite; entitling
Amenous Believers to the Mercies of Christ's passion.
Bread and Wine being a pledge Representative, Memorial
and Confirmation of the New Covenant, of faithful
Compliance in Man and Gracious Mercy in God, finished
on Christ's part by his Resurrection.

Williams

5 JY 62

Genl I take ^{Dedication of} Liberty to present you wth a Book, w^{ch} has cost me no little pains and reward ed me wth no little satisfaction; such as I could by no means otherwise obtain - If y^e public, asent to my Explanations, they will obtain all y^e knowledge for a small expensd all y^e knowledge I have been able to acquire in those points important points, at a much higher rate as to Books study Time and Labour, a Labour I hope not altogether in vain. Whatever may be thought of y^e Execution, y^e Intention is secure of applausd. As ~~a most sincere Desire of Truth was~~ ^{my} ~~no~~ partial affection for favourite opinions, but a most sincere ^{regard} Desire for Truth was my sole moti^{ve}. for w^{ch} reason I took y^e Scriptures for my entire Guide; & concernd myself wth no notions but what coincided with y^e general ^{accordant} & ~~uncontradictory~~ ^{uncontradictory} tenour of holy writ. By this step I found y^e received opinion of y^e 2^d person of y^e Trinity would not in all respects stand y^e test of a close Examination; but y^t y^e Son's ^{words} ~~Divine~~ ^{is} ~~eternal~~ ^{eternal} divinity is not subordinate, but undervied, coequal, ~~inexistent~~ ^{coexistent}, consubstantial, independent not of, but with, ^{together in} ^{spirits} ^{Gods} ^{one} the Father, & the same of friends & articles hold y^e Son's divinity as by other, w^{ch} implies a series of subordination insistent wth y^e above predicates & arises from unity of y^e texts relative to y^e ^{eternal} generation of y^e manhood ~~eternal~~ in Gods infinite being. No other tract here agreed

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William Willard

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